Finding a Critical Peace Education Praxis of My Own:

A Reflexive Inquiry Into Peace and Conflict Studies Curriculum and Scholarship on Sexual and Gender-Based Violence

BONNIE COOPER
George Mason University
and the University of Malta

M.S. Conflict Analysis and Resolution
M.A. Conflict Resolution and Mediterranean Security

Supervisor: Dr. Patricia Maulden

ACKNOWLEDGEMENTS

I wish to respectively express the utmost appreciation for the insightful counsel and support of my advisor Dr. Patrica Maulden. Dr. Maulden offered astute critique of my ideas and embraced with eloquence even the most bizarre and unconventional of thoughts and approaches to this dissertation.

Victoria Nolan, a natural born teacher, whose assistance with the editing process was both selfless and tender, and pushed me to critically re-engage with every thought, and communicate with eloquence and creativity. Her graceful pedagogy transcends the bounds of her own classroom and touches the lives of her friends, family, and community. I will always be thankful for her gentle and honest reality checks and for showing me the beauty in active learning as a student and teacher.

My sister, a realistic yin to myself, an idealist yang. Madeline Cooper's strength, work ethic, and kindness inspire and ground me. I acknowledge her financial contributions that made this entire experience possible, and selflessly opened a door to my best life. I will always appreciate her willingness to lend an ear to my dissertation stress induced rants, and curtly and kindly get me back on track.

Affectionate thanks must go to my Aunt Donna, who instilled in me from a young age an awareness of activism and an appreciation for politics. From the time I started school, up until the final wee hours of this work's composition, she has been there every step of the way. Throughout this writing process she has quizzically guided me when my ideas fell flat, steadied me whenever I was obsessing about writing dilemmas, prioritized my international phone calls just to simply bounce ideas around, celebrated every achievement while simultaneously reminding me that "I've just raised the bar on my own excellence" and have to work harder the next time for it, and kept me updated on family affairs which always make the world seem much smaller and more intimate as I quarantine miles from home. For this, and so much more, I feel gratitude beyond words. I would not be such a bold woman without her and do not doubt that I will get at least three demerits when she reads my course title.

Mina Tolu, my fellow "overachiever" and kindred spirit, who tirelessly supported my intellectual and emotional needs throughout the writing process. From brainstorms to refinement, Mina was there to listen to me, challenge my biases, and hold the weight of my work when it seemed too much to carry and pass it back with crucial words of affirmation and guidance that made the load seem lighter and more manageable. I also acknowledge their graphic design skills. Their openness to teaching me the ways of Canva and Color Picker allowed me to stream themes of color and enhanced dynamism throughout the black and white pages of this dissertation. Mina brought their wisdom and kindness to the writing table as well as to the dinner table, becoming fast companions both inside and outside the

classroom.

My trusty cohort members, Olivia and Kemper, who challenged my perfectionism, encouraged my creativity, and reminded me to have fun with my work. As allies in a foreign land, they offered stability and familiarity to the rocky times and adventure and fun that let the good times roll. I will always appreciate their astute contributions in class and their witty banter after class. My American dreams, I would have been lost on this island nation without them.

This dissertation shares the lives of many scholars who have crossed my path. I pay tribute to these people- students, authors, and teachers- who have enhanced my life, fostered my drive, and made doable the work I have undertaken. To respect and protect certain identities, I have changed their names and disguised distinguishable details in the telling of anecdotes. I am indebted to each scholar whose commitment to education, both mine and their own, has nourished my praxis and enhanced my life. This gift is timeless, and shall continue to keep giving well beyond its contributions to this dissertation.

Makaya Swain, a fearless community voice and role model for Las Vegas youths, taught me how to be a better advocate and subsequently better educator. I acknowledge her commitment to The Embracing Project, to my students, and to my own growth. Makaya not only helped me find my way to graduate school, but also continued to counsel me throughout my learning experience up until the very end. As I struggled to commit to a topic for my dissertation she was there to remind me that my process and outcomes should serve the people, not the power. Thank you.

Bear, a Slytherin soul trapped in a dog's body, whose attentive care and loyal companionship keep me sane and warmed my feet while writing this dissertation.

ABSTRACT

The nuances of sexual and gender-based violence (SGBV) are significantly overlooked in Peace and Conflict Studies (PACS) theory and practice. The incomplete framing of SGBV in PACS scholarship and curriculum effectually limits data analysis (Davies and True, 2015), misleads intervention suggestions (Confortini, 2006, p. 349), weds womanhood and victimhood (Garcia Gonzalez, 2016, p. 1), erases the lived experiences of SGBV in peace education scholarship (Mizzi, 2010, p. 1), and asserts colonial voice by reinscribing the gender binary (McLeod and O'Reilly, 2019). To remedy this, PACS scholars and educators must actively combat the academic erasure of SGBV in scholarship and curriculum, and question how to use a critical peace education practice to teach PACS students about sexual and gender-based violence. By reflecting on the lived experiences of a PACS education, this dissertation uses autoethnography and critical active research to aid in the development of a course on SGBV. Through this methodology the operationalization of a critical peace education praxis is considered, context for the course is explored, and tangible content is curated. Together, praxis, context, and content result in a holistic consideration of how to teach PACS students about SGBV.

Keywords: sexual and gender-based violence, peace and conflict studies, critical peace education, critical reflexive action research, autoethnography, syllabus design

TABLE OF CONTENTS

INTRODUCTION

This dissertation, *Finding a Critical Peace Education Praxis of My Own: A Reflexive Inquiry Into Peace and Conflict Studies Pedagogy and Curriculum on Sexual and Gender-Based Violence* questions, "How can we use a critical peace education praxis to teach peace and conflict studies students about sexual and gender-based violence?"

Sexual and gender-based violence (SGBV), as it is being framed in the worlds of both curriculum and scholarship, is decidedly not inclusive of "sex, sexual desire, pleasure, or sexuality" (Eriksson Baaz and Stern, 2018), the personal positionality of scholars, analysts, educators, and their experiences of SGBV (Pryer, 2009), and gendered structural conditions fermented by colonization (McLeod and O'Reilly, 2019). Very simply put, the complexities and nuances of SGBV have seemingly been *theorized away.* This incomplete frame contributes to the erasure of the personal (sexual and emotional *inter alia*) and exploitative (commercial and colonial *inter alia*) conditions of SGBV in critical efforts to explain and redress violence.

This erasure is visible in the scholarship and curriculums of Peace and Conflict Studies (PACS) (Davies and True, 2015; Confortini 2006; Mizzi 2010; McLeod and O'Reilly, 2019). The incomplete framing of SGBV in PACS is visible in, but not limited to, the field's dominant discourses on wartime rape (Ericksson Baaz and Stern, 2018), peace education (Mizzi, 2010, p.1), structural violence (Confortini, 2006), as well as the field's theories on human security (McKay, 2004 p.152), and peace and gender (Confortini, 2006, p. 356). A complete and transformative frame of SGBV in PACS scholarship and curriculum would allow the complexities of violence - the emotional, sexual, gendered, exploitative, and

warring dimensions - to all be considered equally, with space for ebb and flows of analysis in varying contexts. The incomplete framing of SGBV in PACS scholarship and curriculum effectually limits data analysis (Davies and True, 2015), misleads intervention suggestions (Confortini, 2006, p. 349), weds womanhood and victimhood (Garcia Gonzalez, 2016, p. 1), erases the lived experiences of SGBV in peace education scholarship (Mizzi, 2010, p. 1), and asserts colonial voice by reinscribing the gender binary (McLeod and O'Reilly, 2019).

In looking at just one of these examples, wartime rape, it becomes clear how an incomplete and reductionist framing of SGBV impacts the field's efforts to explain and redress violence. The dominant understadning of wartime rape is as follows:

> The currently pervasive and politically important framing of "rape as a weapon of war," as well as the dominant understandings of rape in wartime more loosely understood, make sense in contrast to [socio-biological explanations]. Instead of being driven by natural, even animalistic sexual urge or desire in individuals, wartime rape, we have come to understand, is about pursuing military and political goals [...]. Those who are subject to such violence are used as tools in a larger ploy to defeat the (collective) enemy, and those who perform rape serve as weapons in the wider arsenal of masculinized military violence (Eriksson Baaz and Stern, 2018, p. 296) .

This understanding of rape is commonly criticized as being reductionist as it circumvents the consideration of the emotional, personal, and sexual nuances of SGBV. This incomplete frame has an immense impact on addressing the root causes of this violence (Sharoni, 2010). As, when wartime rape and its effects are not understood as *sexual* violence, it is never analyzed in conjuction with or in comparison to other forms of sexual violence and harm.

This further reinforces a false dichotomy in which the *sexual* is not considered in wartime rape, and the *political* is not considered in "peacetime rape" (Eriksson Baaz and Stern, 2018).

This incomplete frame "abides in stark contrast" to feminist schools of thought rooted in intersectionality, which have rigorous scholarship on "the interrelationship of sex, violence, power" (Erickson Baaz and Stern, 2018, p. 296) and emphasizes the significance of the personal, of embodiment, and of experience (McLeod and O'Reilly, 2019, p. 129). As such, there have been residual calls for a PACS and feminist alliance to rectify the dangerously reductionist approaches of PACS as it evades completeness in its efforts to explain and redress violence (Confortini, 2006; True and Davies, 2015; and McKay 2005). In order to rectify the formation of the field's reductionist approaches, the field's pedagogical and theoretical roots (which contribute to this incomplete framing of SGBV) must be understood, so that they may be reimagined in light of their gaps. And we (PACS scholars and educators), must concurrently reflect on our practices in the field and question, *how can we teach peace and conflict studies students about sexual and gender-based violence?*- the very thing this dissertation aims to do.

The following six chapters of this dissertation cater to the reflective and quizzical demands of this proclamation. Specifically:

Chapter 1- Background and Rationale provides literature on the field of PACS and peace education praxis and explains the *Rationale* for teaching peace and conflict studies students about sexual and gender-based violence.

Chapter 2- Methodology provides a description of autoethnography as critical reflexive action research and a discussion, accompanied by a visualization, of how this method will be applied for the development of a curriculum on sexual and gender-based violence for PACS.

Chapter 3 - Understanding Critical Peace Education: A Reflective Journey From Student to Teacher-Student serves as a literature review and reflective analysis of current educational praxis used in the field of PACS. This chapter outlines a checklist for the development and implementation of a PACS curriculum on sexual and gender-based violence.

Chapter 4 - Contextualizing Content For PACS Curriculum Design: A Reflexive Dialogue is a reflexive analysis of the complexities which perpetuate sexual and gender-based violence. This reflexivity is mimicked in a dialectic experience between my "teacher-self," Cooper, and my "student-self," Bonnie. This creative reflexive process models a critical pedagogy and contextualizes the creation and revision of course content. This chapter concludes with a checklist corresponding to that presented in chapter three, which together aid in the development of a curriculum.

Chapter 5 - Presentation of Syllabus and Course Materials is the baseline syllabus, developed through the information and processes outlined in preceding chapters, followed by correlating lesson guides. The curriculum guide is followed by a cumulative discussion on design challenges, limitations of the course materials, and suggestions for future implementation.

Chapter 6 - Review and Limitations summarizes each chapter that directly contributed to the tangible outcomes of this dissertation and acknowledges their limitations. This dissertation then concludes by offering suggestions for future research.

This approach to answering the research question "How do we use critical peace education praxis to teach peace and conflict studies students about sexual and gender-based violence?" has served the desired outcome of fostering a syllabus for PACS students, as well as directly addressing the *how* of the question by situating this syllabus with a preliminary discussion in critical peace education praxis. This approach admittedly reserved space for crucial limitations in practicable replicability. This limitation is visible in both the lack of quantitative data and discussion on situating this work within the broader challenges facing PACS (e.g. challenges with fostering an intersectional and interdisciplinary approach to PACS pedagogy within higher education institutions and the field's vocal need to reassert competency-based instruction within these institutions (Barash and Webel, 2018)). Nevertheless, this dissertation has transformed me as a peace educator and offers graspable content (syllabus and experiential learning activity materials) that contributes to the broader needs of the field in its reimagining of how to explain and redress SGBV.

BACKGROUND AND RATIONALE

In the following section, I will provide background information on PACS and provide a rationale for this dissertation's question and methodology.

Background on PACS

Peace and conflict studies (PACS) is a higher education field born of western educational philosophies. In the last decade, this field has gained recognition from international organizations such as the UN and has blossomed with regard to literature and research (Kester, 2019; Barash and Webel, 2018). The field focuses on understanding the complexities of both peace and war and looks to inform nonviolent resolution and approaches to conflict. Courses in the field are instructed through various praxis, including the utilization of, as well as contribution to, critical peace education pedagogy (Barash and Webel, 2018).

The study of peace and conflict emerged out of a late 1960s movement that saw education as a remedy for social violence (Kester and Cremin, 2017). The field started out as a Kantian journey and countered the theoretical approaches of realism that dominated the international studies and political science discourse on conflict and conflict resolution. This new field centered around contributions of Galtung (1969; 1983) and Freire (2000), which together gave the field the tools to discuss structural change, social consciousness, and conflict resolution (Kester and Cremin, 2017). As the field grew, it offered an alternative understanding of peace and violence that looked beyond the battle wounds, the bloodshed, and the falls of nation-states that once monopolized conflict analysis, and instead looked to

the institutional and social structures that uphold systems of exploitation and oppression of humanization and liberation.

PACS Research and Core Theories of the Field

The PACS field is populated by many theories that apply a psycho-social understanding of conflict, looking at the correlations between the human condition and basic human needs. Commonly noted is Allport's contact theory, which saw social contact as a way of bridging differences and humanizing adversaries (Kester, 2019). Another psycho-social theory commonly used to ground thought within the field is Maslow's theory of basic human needs, later expanded upon by Burton, who is also considered one of the founders of peace studies (Barash and Webel, 2018). Burton's theory around basic human needs argues that all humans have intrinsic needs and that when they are not met, conflict will occur (Marker, 2003). Many scholars have critiqued the field's approach to understanding conflict through a psycho-social lens, insinuating that it is a reductionist approach that diminishes the structural root causes of conflict (Kester, 2019).

Galtung's structural violence and cultural violence theories (1990) offer a response to this criticism by offering a socio-political understanding of how a state's structures can impede the acquisition of basic human needs and perpetuate violations to the human condition. Galtung's structural violence theory addresses the structural elements of protracted conflict and dissects how corporate, legal, and political systems can contribute to the perpetuation of oppression and uphold violent norms, values, and beliefs (Kester, 2019). Galtung's theory of cultural violence looks at, "cultural attitudes and customs that support discrimination and social domination (e.g. machismo, patriarchy, and heteronormativity)" (Kester, 2019).

Together, Galtung's theories on structural and cultural violence explain "the intersections between individual, community, state, and discourse as units of analysis in violence prevention and conflict transformation processes that transcend the individual" (Kester, 2019, p. 214).

The greed-grievance debate, popularly situated in the economic theory of Collier and the social theory of Gurr (1971) positions the roots of conflict in either economic downturns or narratives on social ailments. Gurr (1971) promotes the notion that conflicts stem from grievances and that the root of war lies in oppression, domination, and residual values and norms surrounding conflict narratives of rebellion. In response, Collier and Hofflier (2004) position an economic theory which underscores a preoccupation with narrative, highlights that grievances are everywhere (while wars are not), and re-centers focus on the economic initiatives of civil wars, claiming that war only happens when it is economically viable.

Scott's (1990) and Cobb's (2013) theoretical contributions on conflict narratives are also popular. Scott coined the term "hidden transcript," which refers to stories of resistance--the narratives of struggle and liberation that exist outside of a dominant transcript. Scott's discussion on hidden transcripts is used to analyze domination and subsequent arts of resistance. Cobb (2013) explains how narratives are the greater transaction humans have with their environment and asserts that, "The nature of the narratives that are told, and those that remain untold, reflect and recreate the conflict." Conflict narratives are thus asserted, understood, and maintained through the stories and discourse surrounding a conflict, meaning that conflicts are not inherently violent however, violent narratives surrounding a conflict manifest or perpetuate violent behavior and/or structurally violent systems. Through Cobb

(2013) and Scott (1990), a narrative framework for conflict analysis is born, which expands and deepens both the psycho-social and socio-political frames of the field.

PACS not only looks at theories of conflict but provides theoretical frames for understanding peace. For example, Galtung's social-political understanding of structural violence is coupled with an understanding of structural peace. Galtung's structural peace theory explains different types of peace from positive to negative peace. Negative peace is the absence of violence and positive peace is the institutionalization of systems that perpetuate justice and humanization of oppressed peoples (Galtung and Fischer, 2013b).

Narrative theory also contributes to the field's study of peace. Two commonly referenced authors are Selbin (2010) and Toni Morrison's (1970-2015) many works. Selbin (2010) discusses the power of stories to spark resistance, rebellion, and revolution, looking at the power of stories for peace from a psycho-social and social-political lens. Morrison puts forth that the power of the story can recreate and renew violent social narratives. Through her postmodern and neo-slave narrative works of fiction, she sheds light on how literary arts can be used not only to invoke theoretical dialogue and innovative frameworks but to bridge the gap from theory to practice in the study of peace.

Lederach (2003) offers an understanding of conflict transformation which seeks to expand the understanding of conflict resolution to one of transformation, seeing the potential to create positives from difficult, or negative, conflicts. Conflict transformation theories build on an understanding of conflict as a normal and natural social occurrence in society and, therefore, focuses on the transformation of violent conflict into peaceful conduct. Lederach's work challenged PACS researchers to ground the field in community-based and participatory

action research, as well as creative and innovative engagement with conflict. This challenge pushes the boundaries of the field to reimagine the peacebuilding paradigm in terms of a local initiative rather than as a global interventionist approach.

This list of peace and conflict studies theories and criticism is not comprehensive, however it provides an overview of the expansive modes of work and theoretical frameworks commonly employed in the field. Understanding these contributions is important to this dissertation as it is within these frames of thought that a deeper understanding of sexual and gender-based violence can be examined. Similar to the way these contributions provide a deeper understanding of international relations and political science theories on war and oppression, these theories can provide deeper understandings into the complexities of sexual and gender-based violence, an understanding that is necessitated by the questions and goals of this dissertation.

Peace Education as PACS Praxis

A field of study that looks to understand the complexities of conflict also necessitates a transformative and liberatory pedagogy, one that makes learning more than a system of banking information, and rather a system that is inquiry-based, active, and that authentically places oppression and domination in conversation with one another (Kester and Cremin, 2017; Bajaj 2015).

The field's early preoccupation with consciousness and liberation in schooling coincided with the critical pedagogical movement of the late 1960s (Kester and Cremin, 2017, p.1419 and 1420). This movement unmasked the structural violence of western education systems in general and pushed educational praxis and curriculum to take a reflective look at its role in

social violence as well as question the oppressive nature of schooling in contemporary times (Kester and Cremin, 2017; Freire 2000). It criticized contemporary approaches to schooling and looked to aim outcomes of learning, not as Capitalist production, but rather as Marxian modes of liberation, justice, and development of a human society that actively learns for the betterment of the human condition. The work of critical pedagogy informs PACS' suggestion that a peace education, which employs a critical peace praxis, will aid in conflict resolution initiatives and contribute to wider cultural renaissance.

Within the aforementioned socio-political understanding of peace and conflict arises an understanding of peace education and the art of teaching as practice of conflict transformation, healing, and a political act of freedom (Barash and Webel, 2018, p. 27) . Key educational scholars associated with socio-political thinking and peace education include Galtung (1983), Freire (2000), Hooks (1994), Zembylas and Bekerman (2013), Mizzi (2010), and Bajaj (2015) .

Galtung has been deemed the father of peace studies (Galtung and Fischer, 2013a). He has contributed to the notion that the study of peace and conflict must be rooted in a transformational pedagogy and that theory and practice of education must have a commitment to utilizing the theories and practices of community development, nonviolence, and conflict resolution (Galtung, 1983; Barash and Webel, 2018, p. 25 and 27).

Freire's (2000) critical pedagogy is commonly used by PACS scholars to guide the field's discussions on social-political thinking, liberation, and praxis of peace education. He contributed to the notion that education is a political act and as such, can circumvent oppression when rooted in dialogue and critical consciousness. He also offered to the field an

understanding of the importance of classrooms that foster democratic teacher-student relationships as well as the development of context and course content nested in a co-construction of knowledge for both students and teachers. These notions are employed in peace education beyond the university, nesting in the work of Lederach (2003) and others who see the benefits of peace education as an intervention to social-structural conflicts.

hooks (1994) provides insight into both pedagogical principles of peace education but also bridges critical gaps in the praxis of peace education by linking together racism, feminism, and education philosophy with discussions of liberation and freedom.

Bajaj (2015) provides insight into the praxis and competencies of peace education and explores the work of informal peace education movements in order to better inform peace education as an approach to conflict intervention and as a praxis of higher education.

Zembylas & Bekerman (2013) critiques peace education and provides information on trauma-informed education. Trauma-informed education is a crucial addition to the field of peace education, as violence has clear impacts on the cognitive and social capacities of learning. His work has exposed a gap in the field of peace education and pushes scholars to consider both the theoretical and pedagogical implications of peace education in conflict zones.

Kester (2019), Kester and Cremin (2017), and Gur-Ze' ev (2001) offer a critique of liberal peace education and of PACS as a higher education field of study. Gur-Ze'ev (2001) discusses how PACS education merely quiets conflict and reproduces status quo violations to the human condition through both its education praxis and research initiatives. Kester and

Cremin (2017) coined the term 'post-structural violence' to describe the reproduction of violence through the theoretical premises and "implicated [the] role of PACS lecturers in the reproduction of cultural and structural violence through their 'good' work." Kester (2017) also provides an in-depth analysis of whiteness in the field, looking at it from a lens of critical race theory to explain the harm in the field's promotion of predominantly white authors and educators, as well as in its western colonial roots.

Peace education scholars such as Bajaj (2015) and Zembylas and Bekerman (2013), respond to the criticisms of PACS, have "sought to reclaim criticality in PACS" (Kester, 2019) and foster better praxis through analyzing the competencies and possibilities of a PACS education. This paper nests in this mission and is directly inspired by the question posed by Bajaj (2015), "In what ways can the core competencies of critical peace education be further developed, expanded, and operationalized in practice?"

Rationale

In considering the above question posed by Bajaj (2015), I turn to my own PACS experiences. I also turn to my employment and personal experiences after graduation to consider how my education in PACS could have best contributed to my professional work in conflict resolution. The results of this reflection left me considering a crucial gap in my education and in the research of the field, a realization that seemed blatantly needed by both my PACS community and my home community in Las Vegas, Nevada. In terms of conflict analysis, this gap necessitates a better understanding of the relationship between protracted conflict and sexual violence; from a peace studies perspective, the gap necessitates a

consideration of how skills and scholarship in the field can contribute to disrupting this cycle of violence on the body at a personal, local, and global level.

In 2019, Afghanistan, Central African Republic, Colombia, the Democratic Republic of the Congo, Iraq, Libya, Mali, Myanmar, Somalia, South Sudan, Sudan, The Syrian Aran Republic, Yemen, Bosnia and Herzegovina, Cote d'Ivoire, Nepal, Sri Lanka, and Burundi have all experienced an increase in conflict-related sexual violence (United Nations, 2019). In 2017, in my own community, Las Vegas, Nevada, 156 cases of commercial juvenile sexual exploitation were documented by the juvenile courts (Kennedy, 2017). In order to overcome an era where youth are exceedingly vulnerable to the stranglehold of a commercial sex industry and subsequently criminalized for this engagement, such as the case in Nevada, or to reduce the use of sexual violence as a tool of war, as in the aforementioned 19 countries, there must be a clear understanding of the socio-biological, structural, historical, and economic conflicts that lend themselves to the perpetuation of sexual exploitation and gender-based violence at large. The aforementioned PACS scholarship and educational praxis have the capacity to shine a light on the broader connections of personal, emotional, sexual, social-political, and economic nuances of sexual and gender-based violence.

Although it is clear the field has the capacity to highlight how violent conflict and sexual violence go hand in hand, the issue is largely absent in PACS curricula and research, despite the field's proclaimed dedication to unfolding the complexities of conflict and illuminating paths toward resolution. The following rationale communicates the urgency of rectifying the reductionist understanding of SGBV within the field of PACS. This urgency situates the importance of expanding PACS curriculum and scholarship on SGBV by 1) celebrating a

successful employment of a gendered analysis and consideration of SGBV nuances in data collection methodology and meaning-making, 2) demanding recognition of the impact colonial norms and white dominance within academia has had on PACS approaches to explain and redress SGBV, 3) emphasizing the responsibility of PACS to center SGBV in scholarship and curriculum efforts that nurture engagement between PACS and global intervention campaigns and organizations such as the United Nations, and 4) calling on the current movement of peace educators who are fighting to reclaim criticality in PACS to consider the importance of fostering scholarship and curriculum that examines the complexities of SGBV. The practical reasoning of each discussion in *Rationale* echoes the urgency for a PACS curriculum on SGBV, effectively addressing the *why* encompassed in the quizzical demands of this dissertation which asks, *how can we use a critical peace education praxis to teach peace and conflict studies students about sexual and gender-based violence*?

Expanding PACS Theories and Frameworks: Rationale for a gendered analysis

A curriculum which embraces a gendered analysis of conflict, and offers focus on understanding the conflict complexities related to sexual and gender-based violence may support the advancement of PACS research capacities to be both holistic and subsequently transformational in effect. This is supported by the successful outcomes of PACS research methods and frameworks which have taken into consideration the conflict complexities of SGBV which have advanced foundational theories of the field (Snyder, 2011; Confortini, 2006) as well as provide holistic engagement with communities overcoming and/or transforming destructive conflicts (Snyder, 2011).

For example, Snyder (2011), offers "a gendered analysis of peacebuilding capacity in the context of forced migration." This examination specifically looks at the "capacity building efforts of indiginous women's refugee organizations and the implications of their work for peacebuilding" and focuses mainly on refugee communities who were influenced by women's NGOs on the Thai/Burmese Border. In this approach, Snyder (2011) "not only addresses some of the needs of refugees, but also develops the new conflict resolution theory and practices necessary to address contemporary ethno-political conflict." Snyder's (2011) work offers an example of how an intersectional framework and consideration for the gendered complexities of violence and peacebuilding can enhance the work and theories of PACS.

Snyder (2011) puts forth an intersectional understanding of diasporans- highlighting their changing mono-dimensional identities within a host country and their diversity along lines of race, ethnicity, gender, class, religious affiliation, cultural interests, urban or rural upbringing, schooling, and careers. Through this intersectional lens, diasporans are seen as dynamic human beings with innate capacity to be both "peace-makers" and "peace-wreckers," contrary to the more common projection of diaspora as threats or triggers to security and peacebuilding (Snyder, 2011). By applying an intersectional lens to understand the impact of diaspora on a given conflict, Snyder (2011) reveals the humanizing benefits of a gendered intersectional lens to analysis and addresses a research gap in the study of peace which neglects to examine "the capacities of diaspora, as well as the broader political opportunity structures within the country of origin and the host country that might influence mobilization and engagement of diaspora groups."

Snyder's (2011) work is grounded in Lederach's definition of "capacity building" which is nested in his aforementioned theory of conflict transformation. Lederach, (as quoted by Snyder, 2011) defines capacity building as "the process of reinforcing the inherent capabilities and understandings of people related to the challenge of conflict in their context and to a philosophy oriented towards the generation of new, proactive, empowered action for desired change in those settings." Snyder (2011) hones in to Lederach's suggestion that empowerment is at the heart of capacity building and that subsequently a "fundamental challenge of peacebuilding is changing the individuals' and the communities' beliefs that they are not capable to the sense that they do have the power to effect change."

Upon the foundations of Lederach's definition of capacity building and the subsequent challenges of peace building, Snyder (2011) constructs a gendered framework around understanding capacity building, and centers the focus of the study specifically on "women's empowerment in refugee and migrant worker camps." Snyder's (2011) and her colleagues' analysis on "whether women experience any of their new roles and circumstances in armed conflict as empowering and how their experiences impact their involvement in and/or perception of peacebuilding" was gathered through interviews with 35 woman and several men at a Burma refugee camp at the Thai/Burmese border.

The results of Snyder's (2011) qualitative study not only "reinforces data on the enormous difficulties refugee women encounter documented by researchers in forced migration studies and by international NGOs working in the border areas" but also, "challenges the infantilization of refugee women by revealing the transformative influence of a grassroots network of women's NGOs on the lives of the refugees." Additionally, Snyder (2011)

highlights how, "this study shows how the social resources—the healthcare, leadership skills, and gender training—made available by women's NGOs in Thailand helped to create discursive alternatives that the interviewees maintained resulted in growing self-esteem and changes in how the sexual division of labor is conceptualized." Interviews from Snyder's (2011) study also suggest that a sense of empowerment discussed by some women, "may indicate an increased capacity for peacebuilding in some refugee communities." These interviews also revealed how the social and political dynamics of women's involvment in the refugee camp was impacted by sexual violence, rape culture, and domestic violence, and how subsequent trainings by women led NGOs had begun to change the norms around how these complexties of the conflict were dealt with by indivduals within their households and within the community overall.

Snyder (2011) celebrates the benefits of her research approach, proclaiming that, "the research reinforces the importance of implementing policy and practice that develops women's agency and peacebuilding capacity during conflict. Promoting social emancipation, empowerment, political participation, and good governance helps to build civil society peace constituencies from the bottom up." In considering the wide benefits of Snyder's (2011) research, which not only offers new theoretical material to peacebuilding but also illuminates the needs of refugees as they relate to developing refugee peacebuilding capacity, it seems evident that an intersectional approach and consideration of the gendered dynamics of peace and conflict can advance PACS foundational theories. The rarity of case-studies which successfully and creatively address conflict from a gendered lens further emphasizes the benefits of Snyder's approach to peacebuilding. These benefits are replicated in applying a gendered lens to examining SGBV within other contexts. By offering a class that exposes

students to the possibilities of a gendered analysis and consideration of sexual and gender-based violence, PACS can contribute to preparing future scholars to continue this advancement and strengthen the competency of the field as both a practical and social science.

Whiteness, Women, and Academia: Rationale for expanding voices in the field

Seeing as SGBV intersects with sexism, heteronormativity, classism, misogyny, patriarchy, and poverty, these violations disproportionately affect BIPOC and LGBTIQ people. With this in mind, the evasion of the topic of SGBV within academia is partly rooted in the historical perpetuation of colonial norms and whiteness in higher western education (Crenshaw, 1989), and, by no exclusion, in PACS academic scholarship and education (McLeod and O'Reilly, 2019). This perpetuation of whiteness in academia is discussed by hooks (1994), and Kester (2019).

The perpetuation of whiteness in PACS specifically is analyzed by Kester (2019) who, through an ethnographic study at the UN school of Peace and Conflict Studies, found not only that lectures and educational approaches to learning were rooted in western norms, values, and beliefs, but that the scholarship was predominantly led by white professors, authors, researchers, theorists, etc. Kester also notes how the studies' preoccupation with the "global south" as being "the field" frames the experiences of BIPOC as *other*. Kester's (2019) analysis highlights how PACS is not exempt from broader criticism reflecting the overabundance of whiteness in academic scholarship and education.

This broader critique is highlighted in hooks' discussion on feminism which addresses how the Black-female experience has been evaded in scholarship. In this discussion she states, "Significantly, I found that when "women" were talked about, the experience of white women was universalized to stand for all female experience and that when "[B]lack people" were talked about, the experience of [B]lack men was the point of reference" (hooks, 1994, p. 120-121). Through hooks' recount of how feminism studies have erased and/or evaded the Black female experience, it is clear that, synchronously, the discussion and study of violence specifically impacting the Black female body is limited in academic scholarship.

In considering the contributions from hooks (1994), and Kester (2019), it is arguable that the limited research found in PACS journals and PACS curriculums on sexual and gender-based sexual violence is largely rooted in the fields' historic white western roots. Similar to feminism and gender studies, the field's negligence to consider the experiences of Black and indigenous women and women of color (BIWoC) directly correlates with the overwhelming lack of both scholarship and available education pertaining to sexual violence in areas of conflict. In considering how whiteness and male-centric conflicts and approaches to liberation have plagued academia since inception, the urgency and importance for a PACS curriculum that focuses on addressing conflicts that disproportionately harms BIWoC and the approaches to freedom for women have become apparent.

The economy of sex: Rationale for expanding career readiness in Global Orgs.

In addition to considering how education and scholarship have evaded the topic of SGBV, it is important to understand how this evasion contributes to the perpetuation of violence beyond the classroom. Peace and conflict studies look to prepare students to work as policy

makers, educators, activists, community leaders, facilitators, peace workers, and academics. For example, in 2020, the Jimmy and Rosalynn Carter School of Peace and Conflict Studies at George Mason University (GMU), markets career opportunities in the following sectors: Security, Education, Legal system, Human resources, Federal government, Public decision-making, International and humanitarian development, International conflict, Peacebuilding, and Peacemaking. And yet, although it is clear that many of these career paths would necessitate an understanding of sexual and gender-based violence due to its inherent prevalence in conflict zones, students are not offered any course or curriculum that specifically focuses on SGBV.

Arguably, whether students are directly working with survivors or not, the complexities of this issue stem into all components of conflict and must be considered in all approaches to conflict transformation and resolution. The failure to consider sexual violence in areas impacted by conflict, both in PACS education and training for those facilitating intervention, directly results in post-structural "sexual" violence. Students who lack proper education in all elements of conflict studies, including SGBV inherent in most conflict areas, will be inadequately prepared to work both directly and indirectly with those impacted by conflict. The inability to understand or recognize the complexities of gender-based violence can negatively impact the goals of a practitioner of PACS on both micro and macro levels. Whether communicating with survivors, working with a team to develop intervention methods, or simply providing analysis for those performing direct fieldwork, the lack of general education about sexual violence and consequential lack of immediate vital

information regarding the existence of or potential for said violence can and will ultimately cause harm to those it aims to provide resolution for.

For example, this has been exhibited by the work of the United Nations. In the 21st century the UN has become inextricably linked to PACS Research and Education (Barash and Webel 2018). Training for UN Blue Helmets on gender, sexual exploitation, and abuse was only introduced in 2000. Prior to this, UN troops would enter conflict zones, including those already identified as having a high presence of rape crimes, sex trafficking, and genocidal rape, with little, or no, knowledge of gender-based violence and sexual exploitation (Jennings and Nikolic-Ristanovic, 2009).

Jennings and Nikolic-Ristanovic (2009) emphasize the importance of a gendered-economic lens through which to analyze the presence of UN peacekeeping operations (PKO) in Bosnia-Herzegovina between 1992 and 1995. PKOs lead to the development of peacekeeping economies in which the livelihood of local communities is reliant on services that cater primarily to international visitors -the UN troops- including brothels and forced participation in the sex industry. In 1993, women were only 1% of deployed uniformed personnel on UN peacekeeping missions (United Nations Peacekeeping, n.d.) and therefore the vast majority of purchasing power by UN personnel was in the hands of men. Direct presence of UN troops is estimated to have increased sex trafficking by three times from thier arrival to their departure from Bosnia. It is estimated that at this time, 70% of prostitution profits in Bosnia came from "peace-keeping" internationals. Further, sanctions on freedom of movement and trade resulted in UN officials having control over the flow of people in and out of the conflict zone. As a result, in Bosnia, UN officials were actively engaged in trafficking, selling, and buying

girls and women from regional sex traffickers for acts of prostitution, rape, and sexual servitude. The complicity in trafficking of women in Bosnia went beyond the UN but included local and international peacekeepers, including the Stabilization Force (SFOR, NATO's peace force). The case of Bosnia-Herzegovina is not a lone one, and Jennings and Nikolic-Ristanovic (2009) also highlight the similar correlatory links between a peacekeeping economy and sexual exploitation and trafficking in Kosovo, Liberia, and Haiti.

GMU, along with many other institutions toting the field of PACS, markets themselves as a pathway toward jobs at institutions like the UN. The UN is also intrinsically linked with the work of PACS research, as it serves to be one of the main sources to inform the UN's global initiatives and subsequent development programs (Barash and Webel, 2018). It, therefore, becomes the responsibility of PACS programs to prepare students to understand and navigate the complexities of sexual exploitation so that researchers, practitioners, and educators who seek employment with or work in partnership with the UN do not exacerbate the problem further.

In the classroom: Rationale for expanding thought behind peace education

Peace educators, another popular profession amongst students of peace and conflict studies, look to work with students in conflict zones and see education as a tool for long term social change. Harris (as quoted by Bajaj, 2015, p.164) points out that, "[p]eople all over the world are using educational tools to liberate themselves from human suffering caused by direct and structural violence. Where there are conflicts, there are peace educators." Peace education as an intervention approach is growing rapidly, as both UNESCO and the World Bank fund large programs for school-based intervention in conflict zones (Wahyudin, 2018). Peace

educators in conflict zones who are not informed of the complexities relating to SGBV can exacerbate issues for survivors.

For example, peace education as an intervention method to conflicts plagued by conflict-related sexual violence can isolate female survivors from their peers and neglect their contributions to a peace process. By situating social change within an institution that victims may need to avoid (as their presence there can further endanger them), any approach to intervention within these institutions will be potentially endangering to victims or fruitless in aiding those it seeks to help. This is exemplified in the implementation of Pathways to Peace Reconciliation Program, which looked to foster the unification of collective narratives on the meaning of peace between Israeli and Palestinian students through a process of consciousness-raising dialogues and activities. This program could not include female Palestinian students in the process because of restrictions placed on female students attending school during the second intifada (Biton and Salmon, 2006).

Prior to the implementation of the Pathways to Peace Reconcialtion Program education initiative, Birzeit University (West Bank) published a study in 2005 highlighting the risk of sexual violence for Palestinian girls who attempted to journey to school (UNICEF, 2011). Had the Pathways to Peace Reconciliation Program considered Birzeit University's publication, or had there been more consideration for the potential of a gendered analysis, research design, and/or investigation completed prior to the implementation of this program, female students may have been afforded an opportunity to engage in this program in an alternative way. Consideration for this element of the conflict could have promoted peace educators to seek alternative methods of engaging youth in consciousness-raising experiences

outside of school-based settings. With little education, or even awareness, regarding gender-based violence in conflict impacted areas offered to peace educators through PACS, lack of consideration and inevitable failure to implement successful intervention programs seems doomed to continue. If PACS programs offer courses to students that examine sexual and gender-based violence inherent to conflict complexities, the field could shed light on the gender-based intricacies of these situations and contribute to more informed peace educators and effective interventionist approaches to conflict resolution.

*

As an insider in the field of peace and conflict studies and as an educator and advocate for survivors of sexual exploitation, I feel an increased urgency for department recognition of the gap in curricula, research, and practical training within the field. Situated within this feeling of increased urgency, I wondered whether my experience as a student of peace and conflict studies and peace educator could help develop a curriculum to fill the gap in PACS education and increase the potential field outcomes of corresponding research and training. This dissertation, therefore, looks to use autoethnography as critical reflexive action research in order to employ critical peace education pedagogy in the development of an inquiry-based curriculum on SGBV for PACS.

Reader Response Questions:

1. Do you think PACS has a responsibility to educate students on SGBV? If yes, why? If no, why not?
2. What gaps have you experienced in your education, what do you think is the root of this gap, and what can you do to fill them?

METHODOLOGY AND APPROACH TO RESEARCH

Contemporary researchers in PACS encourage other researchers to be reflexive in their work in questioning fundamental theories of peace education and contribute to reclaiming criticality in the field (Zembylas and Bekerman, 2013; Bajaj, 2019; Kester and Cremin, 2017). For example, Kester & Cremin (2017) conclude their critique of PACS education praxis in a "call for greater field-based reflexivity in twenty-first century PACS." Bajaj (2019, p.164) also highlights that there is a need for "educators, scholars, and learners" to critically discuss the content, pedagogy, and structures of educational spaces that look to cultivate critical consciousness. Central to these suggestions is the call for reflexivity in both the theory and practice of PACS.

The critiques and recommendations of these researchers and their approaches to PACS and critical peace education research have informed my own methodological approach to answering my research question, *how do we use critical peace education praxis to teach peace and conflict studies students about sexual and gender-based violence?* In response, this dissertation employs a critical reflexive inquiry into the development of curriculum on SGBV for PACS.

In order to answer this question, my research is divided into three sections with an overlapping methodology of critical reflexive inquiry. The first section concerns a focus on the five core stages of critical peace education, where reflection on my own experience in the field as both student and teacher guides analysis on how to employ critical peace education praxis in PACS classrooms. The second section uses a creative writing approach to reflect upon the complexities of SGBV and then reflects on the creative writing process. The third

section is the design and development of an inquiry-based syllabus, which uses reflective analysis to engage with curriculum content, form lesson guides, and revise designs. This critical reflexivity is rooted in autoethnography, as I use my own experience of 105 quality credit hours in peace and conflict studies classrooms as an undergraduate and graduate student as data to contend with, reflect on, and respond to.

Critically Reflexive Action Research in Practice

Hughes & Pennington (2017) discuss the ways in which autoethnography can be applied explicitly as part of critically reflexive action research (CRAR), particularly in the field of educational research. Action research is intended to be both empowering and educational for all participants. CRAR employs reflexivity as a means of actively engaging with and contributing to a teacher's pedagogical development.

This dissertation uses an autoethnography as qualitative research based in self-reflection; I use writing to explore and reflect on personal experience and connect my time as a PACS student and peace educator to broader political, social, and cultural concepts, themes, theories, and events prevalent to SGBV. A foundation of reflexivity contributes organically, cohesively, and intimately to the ultimate goal of pedagogical and curricula development in an area of study significantly overlooked by PACS.

The following model shows how critical reflexivity is adapted for this dissertation:

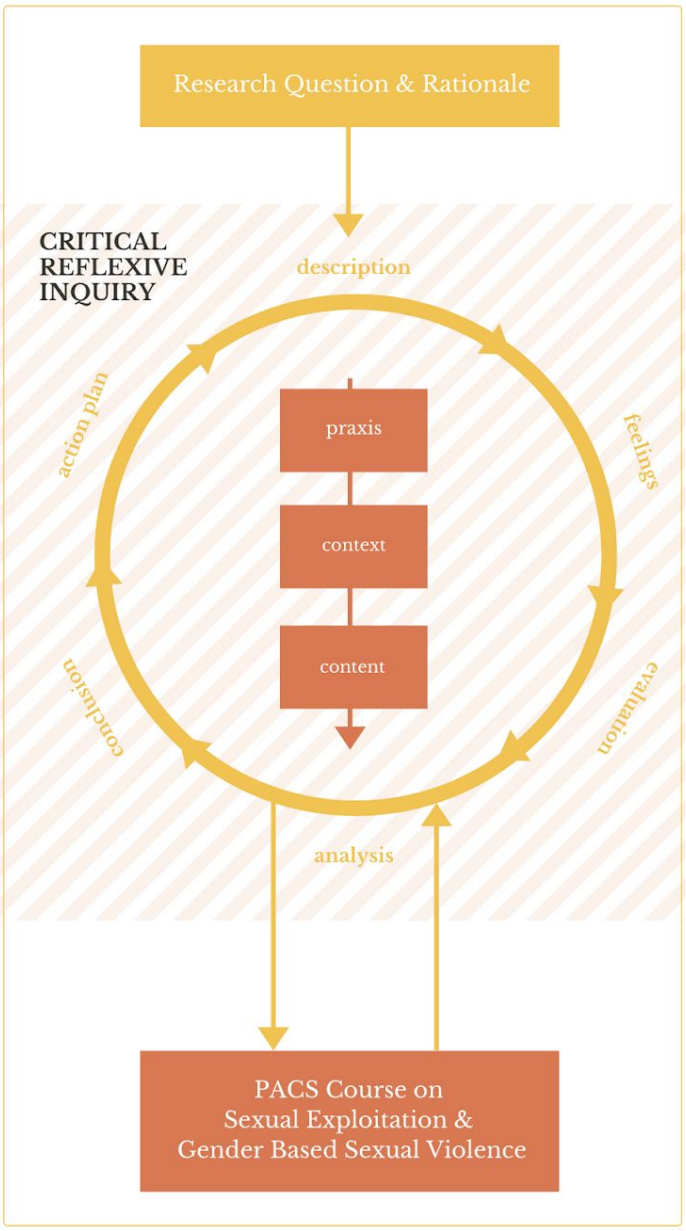

Figure 1: Method Process

The top of this figure shows the constants in my process: research questions and rationale. These, along with the circle and arrows, are reflected in yellow, which signifies that they remain unchanging. The constants are input into the process of critical reflexive inquiry, a

cyclical process that works with the constants in order to relay descriptions and feelings, conduct an analysis, and conclude with an evaluation and action plan.

This process, again, is cyclical; it continues through the cycle even after an action plan is created. Therefore, the yellow items around the circle continue to be used to change and reformulate the orange items that have been input by the research questions and rationale. The result of this particular cycle, my dissertation, is the creation of praxis, context, and content for the class I aim to implement in a PACS curriculum.

Each one of the three elements of my dissertation--praxis, context, and content-- are based in this cyclical process. So, each element of the dissertation is subsequently based in a reflective, reflexive, and inherently everchanging cycle; simultaneously, the course content is put back through this reflexive process during both the creation process and considerations for implementation. The course creation is ongoing; only the rationale and research questions, as well as the process they undergo after input, remain constant. Through this cycle, everything--the dissertation and the course it creates alike--is molded through a continuous process of reflection and reflexivity rooted in the experience of both student and teacher.

Praxis Chapter

After looking at the five core stages of critical education practice, I reflect on each with specific regard to how I encounter them in the classroom as a student. I take the time to describe how I felt as I experienced each stage and truly garner a deeper understanding of the impact each stage had on me as a student. I reflect on the literature, art, and other tools used in conjunction with teaching a particular stage in order to recognize and analyze possible

elements that caused or affected these now realized feelings to occur. Most importantly, I was able to see what tools proved beneficial (or less than beneficial) to my learning experience and hypothesize the *why* behind specific impacts.

After conducting an in-depth reflection, reflexivity enters the process when I question how the learning experience did or would impact me as an educator. Specifically to this work, I explore how my learning experiences influence and guide my own pedagogy, curriculum development, and use of the stages in the course I am building. The vital relationship between my student experiences and the decisions made pertaining to my methodology and pedagogical philosophies behind this course creation is indicative of and fundamental to my course content writing process.

Context Chapter

I use a process of creative writing that puts my teacher-self in conversation with my student-self, modeling a democratic student-teacher relationship in the co-creation of knowledge. This method of development aims the process of reflexivity at my own inherent biases, values, assumptions, and beliefs surrounding the content of the course. This conversation between my student-self and my teacher-self allows me to begin a process of building an intersectional approach to context creation--a process that cannot come to complete fruition until it is employed within a learning community. Through holding a dialogue with myself and taking on two roles, however, my mind is better equipped to engage with a wider range of possible learning outcomes, drawbacks, and inherent complexities that may arise within diverse classroom settings.

This holistic approach to developing curriculum allows me to intimately engage with someone who has experience working in this field, specifically with survivors of sexual violence, while simultaneously thwarting any inherent biases that come with that sort of experience. As an educator, both perspectives are necessary. The belief that both teachers' and students' lived experiences are crucial to the curation of class context is not inherently thought of as useful or viable for course creation in traditional banking education. By modeling how my teacher-self and student-self can work together to contribute to building a contextual framework, this reflexivity actively put problem-posing pedagogy to the test and nurtured the continuation of an inquiry-based syllabus for a course on sexual and gender-based violence. In doing so, this chapter builds off of the pedagogical lessons learned in the aforementioned praxis chapter and continues to employ them in the contextualization of the course.

Content Chapter

I used an iterative creative process to create a final syllabus and experiential learning activity (ELA) for the course, as well as to consider the replicability and usability of these materials for PACS programs. This consideration resulted in adaptable and graspable content that can be isolated from this dissertation and employed in PACS classrooms. Through reflection, I was able to question my own biases around SGBV and decide which biases I wanted to challenge and which I would like to remain loyal to. A reflexive approach to syllabus writing also pushed me to consider how my desire to institute a critical peace education praxis could be communicated and facilitated by the syllabus. In an effort to circumvent banking learning, or a model where I simply provide students with a list of readings and learning objectives, I

opened up space for students to partake in syllabus creation on the first day and invite students to facilitate each day of class. In this way, the reflection and iterative process allows for the syllabus to nurture an environment that fosters co-creation of knowledge within the classroom.

Methodology Limitations

The limitations of autoethnography as critical action research are rooted in the replicability of a study, the demands of honest and revealing disclosure both as a practical and ethical challenge, and the pour-over of biases, privileges, and value laden meaning-making schemes onto analysis and results. This concluding section of the methodology will review these limitations and their impact on the dissertation.

One limitation of autoethnography as critical action research is the demand reflexivity brings with it, as it necessitates an air of honesty and disclosure. This necessity of honesty and disclosure restricts possible data appropriate to contend with within a dissertation. This disclosure also raises ethical considerations; as lives intertwine, the results shared in an autoethnography expose not only the lived realities of one's self as subject matter but also of paths crossed. Nonetheless, reflexivity is a valuable methodological tool for education based research as it offers a rich opportunity for transformative engagement with one's own praxis.

Another limitation of autoethnographic CRAR is that boundaries of criticism and questions of authenticity are placed by one's own capacity to judge oneself. Not having objective boundaries on reflexive practices in PACS research risks the perpetuation of bias that contribute to the erasure of the hidden transcripts of the personal and exploitive nuances

needed to explain and redress violence. This risk is emphasized by the trend of nuance erasure in the examination of SGBV in PACS scholarship and curricula, as it is nested in the field's colonial roots and western privileges. Kester and Cremin (2017, p. 1417) echo this emphasis, stating, "PACS educators and students are often blind to their own relative privilege and cultural values. This makes them unwilling to offer a genuine challenge to the status quo, or to embrace complexity, diversity and contingency in ways that impact on their own lived experiences." Alternatives to autoethnographic and reflexive methodologies in PACS may entertain quantitative demands of numerical data collection or objective conditions of analysis. This alternative may be placed in efforts to reduce the likelihood of perpetuating the aforementioned bias of PACS scholarship and curriculum, as objective research parameters can account for these biases and/or circumvent their impact on results. These methods, however, can simultaneously contribute to a reduced understanding of SGBV, as it restricts the need to understand the bodily, and esthetic and historized, dimensions of experience.

Obviously, bias is always a factor in academic research within any field and amidst all methodologies, but the use of CRAR to analyze the erasure of nuance in SGBV in PACS scholarship and curriculum especially emphasizes the need to consider how autoethnographic reflexivity leaves space for biases to directly influence resulting conclusions of research. In opening up to this space, however, the reflexive practice concurrently makes room to challenge biases and consider which loyalties one is willing to restrict and which loyalties will be maintained and leveraged within analysis. Within this space "attention to bodily, esthetic and historized dimensions of experiences, and to the role of arts, emotion and spirituality" enhance the critical capacity of oneself to transcend the academe's barriers of

thought production and meaning-making (Kester and Cremin, 2017, p. 1418). These esthetic ethics strengthen reflexivity as critical action research in PACS, as they allow the methodology to "begin to address more embodied, spiritual, feminized, and affective dimensions of peace" (Kester and Cremin, 2017, p.1418). In considering the risks of CRAR to perpetuate harmful bias, this dissertation practices esthetic ethics by employing artful tools such as poetics, creative writing, and mind-mapping. These practices aid in a transformative and critical investigation into the self and into PACS scholarship and curriculum.

The appreciation of the limitations inherent in CRAR also values inner as well as outer peace, and integrate "Eastern, Western and Indiginous perspectives" (Kester and Cremin, 2017, p. 1418) as it draws on the "relationality and the arts and set themselves against the colonizing and territories ways of thinking about peace" (Kester and Cremin, 2017, p. 1418). In fully accepting the limitations of CRAR, this dissertation embodies the notion that education for peace and peace and conflict studies scholarship is not merely a collection of task oriented outcomes and ends, as it is "a process of educating the body to be in dialogue with the senses" (Kester and Cremin, 2017, p.1418). Within this dissertation, this acceptance both strengthens the transformative experience of learning and exposes a practice of equating the personal and emotional to the structural in explaining and redressing violence. The latter is the very demand this dissertation puts forth in considering the incomplete frame of SGBV in PACS scholarship and curriculum.

Reader Response Questions:

1. How do you question your internal dialogue? How does this questioning impact your beliefs, norms, and values?
2. What other methodologies could you use to answer the research question?

A CRITICAL REFLECTION: A JOURNEY FROM PACS STUDENT TO PACS TEACHER-STUDENT

I fell in love with learning ten years ago on the first day of my first peace studies class. I left the classroom feeling more empowered and stronger than I had ever felt. That's when I knew that academia was for me. The agency bestowed upon a learner was for me. The sharing of knowledge was for me. The study of conflict analysis and peace, *that* was for me. Ever since that first day, I've committed my mind to the analytical circus of Peace and Conflict Studies. Under this tent, I have been exposed to the plagues of destructive phenomena, captivated by the colloquiums on collective action, paralyzed by the complexities that ferment feuds and friendships, liberated by dialogues, and inspired by art and testimony for change.

My education in peace and conflict studies was fostered by the following five critical stages of peace education, all of which I aim to encapsulate in my reflection. The development stages are: (1) raising consciousness through dialogue, (2) imagining non-violent alternatives, (3) providing specific modes of empowerment, (4) transformative action, and (5) reflection and re-engagement (Bajaj, 2015, p. 161). Bajaj (2015, p. 161) notes that "educators and learners can start in any of the stages and that change phases can be overlapping and simultaneous."

In this chapter, I will reflect on these five stages and use this reflection to inform the development of peace and conflict studies class on sexual and gender-based violence. Throughout this reflection, I will explore how these stages inform the praxis of peace education and look to understand how peace education **can be further developed**, **expanded,** and **operationalized in practice**. This reflection looks through a lens of my own

learning experiences as a student and teacher-student of peace and conflict studies, and as an aspiring peace educator looking to find a critical pedagogy of my own, which is grounded and nurtured by the critical education philosophies of leaders in the fields of critical pedagogy and peace education - leaders such as, Bajaj (2015; 2019), Zembylas and Bekerman (2013), Freire (2000), Barash and Webel (2018), Kester and Cremin, (2017). This reflection will serve to inform my implementation of these stages into the design of a semester-long course on sexual and gender-based sexual violence for peace and conflict studies students.

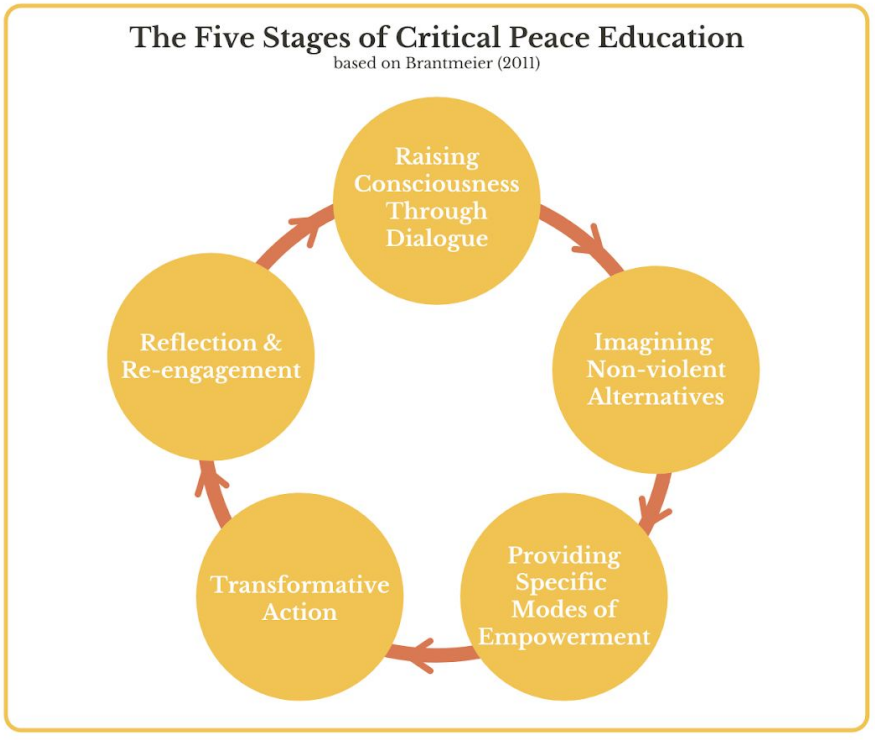

Figure 2: The Five Stages of Critical Peace Education

Raising Consciousness Through Dialogue

"Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student and student-teachers who are jointly responsible for a process in which both grow." – (Freire, 2000, p. 80)

Freire (2000) suggests, in his early work, that transformative, or consciousness-raising, dialogue requires an emancipatory pedagogy which recognizes an individual's role and identity and ignites horizontal learning--a praxis that challenges the hierarchy of classroom dynamics that centers teachers as masters of the classroom and situates both students and teachers in a problem-posing approach. hooks (1994, p. 39) emphasizes this, stating, "making the classroom a democratic setting where everyone feels a responsibility to contribute is a central goal of transformative pedagogy." If peace education seeks to have an outcome of learning communities that practice critical consciousness and are active agents for change, the desired outcome shared by many well-known professors and teacher-students in the field (Bajaj, 2015; Zembylas and Bekerman, 2013; Kester nad Cremin, 2017), they then must employ a critical praxis within democratic classrooms that challenge the hierarchical structure of student to teacher dynamics. The question then becomes, how is this facilitated? What does this look like in practice? And how can this practice be enhanced?

In this section, I will take a look at my experience with this stage of critical peace education in the classroom. Through this reflective process, I look to grasp a critical understanding of how the critical peace education stage of raising consciousness through dialogue can transpire into a peace and conflict studies class on sexual and gender-based violence.

Transforming Classroom Hierarchy and Student Readiness

In considering the importance of raising consciousness through dialogue as a core stage in peace education, which I look to include in a peace and conflict studies class, I am drawn to reflect on the challenges I had when I first experienced dialogue inside the classroom.

When I entered my first Peace and Conflict Studies Course at Goucher College, the chairs were set in a circle, as they often are in peace and conflict studies classrooms. In this case, the circle did not bring me feelings of inclusion, as I still felt isolated, trapped by my own cognitive dissonance, within its circumference. I, fresh out of the public school system, a freshman in a private institution of liberal arts education, had never experienced anything other than facing the backs of seemingly silent classmates during lectures facilitated by predominantly white middle-class men in tan pants. I was eager to engage in a class where the seats allowed me to see the faces of my peers, but I was fear struck by the casually dressed Ethiopian woman who stood in the front of the class. Professor Seble Dawit was teaching a special seminar on the Iraq War, which looked to engage students in learning about the complex nature of the Iraq War through the study of film, literature, and political discourse.

On our first day, we were instructed to break out into small groups and discuss a project topic to work on for the remainder of the semester. Having never engaged in any real empowering educational experience in the classroom, I sat motionless as other students seemed to--with ease--gather in groups and prepare for lengthy dialogue. Although not intentional, the power structures and inherent hierarchical systems in the classroom seemed to ignite residual feelings of class-based oppression, and subsequent anxiety that came from my clearly

different experience in learning than that of my predominantly private-school-raised classmates.

Such an experience reminds me of Paulo Freire's work and his discussion on the internal battle with the self when being presented, for the first time, a vision of free and liberating space for dialogue. Freire (2000, p.48) states,

> Libertarian action must recognize this dependence as a weak point and must attempt through reflection and action to transform it into independence. However, not even the best-intentioned leadership can bestow independence as a gift. The liberation of the oppressed is a liberation of women and men, not things. Accordingly, while no one liberates himself by his own efforts alone, neither is he liberated by others. Liberation, a human phenomenon, cannot be achieved by semihumans. Any attempt to treat people as semihumans only dehumanizes them.

Freire (2000) continues on by articulating how challenging it can be for the oppressed to overcome their learned state of oppression and for the oppressor to overcome the fragility of their power in order to access a space of authentic dialogue. He contextualizes this rather abstract discussion on liberation within the confines of classroom hierarchy and explains how power structures in the classroom can subvert liberative education. Today, as a student, I find refuge in reflecting on this experience as I keep lessons from Freire (2000) in my mind, which make me feel empowered to say that the staggering fear I once had to merely join my classmates in dialogue was more than inadequate student performance, but moreover a trigger-reaction to systemic oppression inherent in the classroom.

For me as an educator, it has become increasingly more important to keep Freire (2000) in my mind. His words help me to better understand the challenges of classroom hierarchy and guide me as I look to employ a critical peace education pedagogy that subverts oppression and positions schooling as a space to nurture the formation of critical consciousness through dialogue.

Professor Dawit is still to this day one of the most liberating and profound educators I have ever met, and although never confirmed, I am confident that she is well versed in the critical philosophies that founded the field she teaches. Nevertheless, because of larger structural, social, political, and economic confines that seep into the circles of peace studies classroom seating arrangements, oppression can still challenge even the most progressive of peace educators. In recalling this experience and hearing it echoed in the lessons of Freire (2000), I am forced to consider the importance of readying the class, including myself, for a horizontal learning experience that breaks down the hierarchical structures that have ruled classroom settings for far too long.

Subverting Power through Peer-to-Peer Education

Critical peace education also surfaces beyond the classroom in more popular education platforms of community-based learning. I've found that in these spaces, consciousness-raising dialogues are less restricted by oppressive structures as they are not challenged by the systems of learning in the academy and yet still fueled by the objectives of peace education. For example, since starting my graduate studies, I participate in and support a community of female and non-binary friends and colleagues as we undergo our studies at different universities around the world. This includes weekly phone calls to discuss course

assignments, classes, and sharing advice on time management, keeping focused, overcoming imposter syndrome, and writing skills, as well as actively seeking conference programs and jobs to which we could apply and encouraging each other to do so. As we undergo our dissertation process, I was frustrated that dialogue--a central element to critical peace education and to my own studies--was banned from the norms of dissertations, where students are requested and expected to venture on a lonely and solo journey of writing.

The solo process of the dissertation is special and perhaps essential to the development of critical work, however, to have dialogue removed completely from works which are intended to be transformative (a requirement of dissertations in peace and conflict studies) seemed contrary to my understanding of critical peace education. And so, I sought to actively counter the imposed restrictions on collaboration with my learning community and through the reflexive nature of research methods employed here. Some of the members of this community, Olivia and Mina, have asked me to facilitate and guide their dialogue on human rights-based approaches to policy-making. Their goal was to create a visual framework that broke down the complexities of this approach, which was a central element of both their dissertations. We laughed, questioned, and learned more in this dialogue than when either of us tried to build the framework on our own. When asked about how dialogue helped them critically engage with the material, one said, "it helped me understand human rights-based approaches from multiple levels, the individual and the institutional." Another said that the dialogue helped them feel more engaged with the topic and reduced feelings of analytical paralysis.

This solo journey of writing in standard academic english is rooted in academia's preoccupation with standardized learning and standard English. The ability to write and speak in standard English determines whether or not a student or teacher is worthy of respect and recognition in the academy. This is echoed in hook's (1994, p. 173 and 174) discussion on the erasure of Black vernacular in the academe and cemented within my own experience of receiving repeated failing marks in my earliest undergraduate PACS seminars, PCE 205 (Bess, 2011). This seminar was notorious for its rigorous writing requirement and was infamous for being the strictest writing seminar on campus. Unfortunately, those who can not write to the course standards are restricted from declaring a PACS major, as it is the prerequisite requirement to join the department. In this seminar I showed up everyday, contributed to course practical exercises and discussions, read every book, and yet failed to produce work in standard academic English and subsequently failed the course twice-ironically this course topic is structural violence in America's education system.

The success of the discussion with my classmates, the lessons from hooks, and consideration of my first failures in PACS show me that as a student, I cannot rely on the institution to liberate me, to leverage my voice, to request I speak in my dialect. That I must seek to liberate myself, and offer to bring with me my educators and colleagues. Liberating education and critical learning is a mindset, a praxis, not a method offered to me by a professor or a syllabus.

*

In exploring this stage of critical peace education, it is clear that the dialectical process in classrooms studying peace and conflict studies requires more than circles of chairs but

moreover authentic experiences for both student-teachers and teacher-students, as only then can they begin to critically engage with the study of peace and conflict from within their classroom walls. Through this process, the classroom can become a petri dish for critical consciousness, as students and teachers together can engage with the birth, breath, and death of oppression.

Raising critical consciousness is a long-term process and can not be given to students or teachers; rather they must experience this together through a problem-posing approach to learning. Such an approach challenges educators to foster authentic spaces, engage systems of oppression, and transcend the confines of normative curriculums; it becomes especially challenging when educators come from systemic privileges, such as whiteness, wealth, and heteronormativity. Community-based learning is essential to fostering authentic student-teacher/teacher-student relationships. In addition, peer-to-peer learning can assist in circumventing institutional restrictions on community-based learning.

We are then left, however, to seek how educators are to maintain authenticity and horizontal structures needed for proper implementation when learning is not peer-to-peer. How can I inscribe a teacher-student/student-teacher dynamic in the academy or in classrooms not privileged with a preexisting culture of community and community learning? If I consider the best practices shared in my reflection, then these concerns can be addressed by implementing peer-to-peer learning opportunities, leveraging classmates to be facilitators, encouraging student involvement in conversation, and nesting the class in classroom-based community objectives.

One question still remains: how to engage students who challenge this paradigm shift and thirst for a hierarchical structure? Future research that looks at ways to increase the competencies of critical peace education could look at the praxis of including these archetypes in the class. These lessons and questions highlight that this is harder in practice than in theory, and although theorists like Freire, hooks, and Baja do a superb job at communicating the potential of dialogue to raise critical consciousness and subvert structures of oppression and/or manifest experiences of liberation, it will always be a challenge for academic dialogue to be rooted in authenticity rather than in proxy methodologies which perpetuate the status quo. I will take these lessons and questions with me and allow them to guide me in designing the course to come.

Imagining Non-Violent Alternatives

Professors, students, and student-teachers/teacher-students of peace and conflict studies who imagine non-violent alternatives create a space of possibility, a light to a better future. In my experience peace and conflict studies classes that position the imagining of non-violent alternatives at the center of classwork focus this work around the development of conflict transformation skills. Educational activities and approaches that look to increase conflict transformation skills nest in "[e]xploring the roots of violence to understand ways to mitigate individual and group conflict; Understanding how diverse individuals and communities approach conflict, dialogue, and peacemaking; Examining and attending to the historical roots, material conditions, and power relations of entrenched conflicts in educational interventions" (Bajaj, 2015, p. 163). These approaches and activities to learning provided me with an opportunity to understand the historical, structural, and narrative elements of violence and to see nonviolence at practical and theoretical levels, as well as be inclined to creatively

imagine new possibilities. In this way, the imagining of nonviolent alternatives drives the foundations of peace and conflict studies and yields the contribution made beyond the academy.

In considering the development of my own course, and the design of ELAs and lesson guides, I am drawn to the activities and experiences which engaged me and increased my capacity to critically imagine non-violent alternatives. Art has always helped me imagine nonviolent alternatives. Songs, poems, prose, paintings, and public performances--these are the things that make me question the way things are and envision how they can be transformed. Theory has allowed me to understand these questions more deeply and dialogue allows me to ponder answers to these probings. In this section, I will reflect on how both art and theory have created space in the classroom to imagine nonviolent alternatives. I first reflect on the importance of using art to fuel imagination. I then look at how conflict analysis frameworks can guide imagination. To conclude this section, I will look at trends in each reflection and consider how these trends can influence my own class design.

Incorporating Art as Fuel for Imagination

When art is employed to foster the core stage of critical peace education, imagining non-violent alternatives, it provides space for students and teachers to engage critically with conflict. Through rhetorical force, art gives way to consider the transgressions of lyricism in a dominant performance, opening up hidden transcripts and alternative viewpoints for deeper understanding. Alternative viewpoints are essential to the formation of critical imagination, but often the classroom can become a factory for dominant narratives to replicate.

My first experience with a PACS class that centered arts at the core of discussion was an undergraduate peace studies class *Peace and Rewriting Race PCE 305*. This class looked to engage students by, "[e]xamining works of literature, film, and visual arts organized around a thematic or geographic case study" and its goal was for students to "distinguish the range of ways we use art and literature to survive, imagine, and to 'name the nameless,' as Audre Lorde said, 'so it can be thought,' [...] and create and consider the roles of transgression, lyricism, and alienation; the ways that the human voice can be used to reinscribe, resist, or renew" (Hopper, 2014).

In this class, I bore witness for the first time the capacity of a critical peace education to nurture the imagining of nonviolent alternatives. We used the work of Scott (1990) to understand the power of dominant discourse and hidden transcripts, and theorize about the arts of resistance. The work of Selbin (2010) to understand how these arts were created, and how this creation gave power to stories on resistance, rebellion, and revolution throughout time. The work of hooks (1981) was used to foster discussion on the intersectionality between gender and race. The works of Kara Walker transcend written word, providing a visualization of this intersection. The poetic work of Kearney (2008) to foster critical deconstruction of racialized social norms, values, and beliefs.

Together this blend, provided the class the tools to understand and experience how art can transform racial discourse and understand the power of work with the rhetorical force to foster change. We talked about whiteness often and saw racism as the plague of its dominance. We'd discuss these topics and pieces non-stop in the classroom and for hours after. We'd meet on the weekends just to take fourth, fifth, and sixth looks at the works of

others and to create our own. We became a community high on imagining nonviolent alternatives. We did this while breathing in the academy air; something that peace and conflict studies students know is rare and precious.

In reflecting on my experience in this class I am drawn to the moments of critical engagement with art, and the dialogues that followed. These experiences are bound to the educational praxis of my professor who, through her own authentic contributions and horizontal facilitation, granted a space worthy of bringing art and imagination into the classroom. Not only was art reviewed and discussed, but it bloomed. In developing my own class, I will take with me my reflection on how art sparks imagination and employ it in my own way.

Employing Conflict Analysis Frameworks to Guide Imagination

My critical capacity to imagine non-violent alternatives was expanded upon during my master's program in *Foundations of Conflict Analysis and Resolution CONF 600* (Shedd and Dwyer, 2019). This course looked to inform students about different analytical frameworks and how these frameworks can inform approaches for conflict resolution and transformation. The course achieved this through a mixture of approaches which included experiential learning activities, formal academic analysis, and blended analysis with creative writing (Shedd and Dwyer, 2019). Both the ELA and creative writing sections gave me unique opportunities to imagine non-violent alternatives. By re-engaging with these experiences here, I can gain a deeper understanding of how this learning experience was facilitated. With a deeper understanding of how conflict analysis frameworks were employed as a method to operationalize this competency, I can then consider how to implement these methods in my own class design.

Our experiential learning was facilitated in three parts. The first step of this ELA looked to show how different analytical frameworks lead to different nonviolent alternatives by challenging each student to analyze the same conflict through different analytical lenses and present their ideas for conflict resolution. The magic of this portion of the ELA was that it made clear how various vantage points led each student to various interventions for non-violent conflict resolution. A week later, students engaged in a more dialectic learning experience, as we paired into groups, and each group was tasked to analyze the same conflict with different data. These analyses had to be presented on conflict maps (conflict trees, systems maps stakeholder maps, etc.) and then presented to the classes. During the presentation, it became clear that not only do various frameworks inform differing non-violent alternatives, but that different data on the same conflict will trigger different ideas for conflict intervention.

The third part of the ELA took place on the second to last day of class, as students were given roles and asked to act out a conflict resolution process, keeping in mind the various frameworks and data provided in the former sessions. During this role play students' own personalities, interests, and experiences in the field began to inform how they engaged in the resolution process. Some students left their role immediately, going for what they felt was the best approach. Some students who didn't believe in non-violence started to perform with violent intentions. Madness eventually ensued and a resolution was never met. As chaotic as the role-play was, something special stuck out to me which was that even with all of the didactic tools at our disposal, the capacity to imagine non-violent alternatives is a process that must situate within the stage of consciousness-raising dialogue.

In addition to the ELA, my foundation course also increased my capacity to use conflict analysis frameworks to imagine non-violent alternatives through a creative writing process. The prompt for this exercise directed us to

> *[i]magine that you, along with three well-known conflict theorists, are on your way to a conference on conflict resolution when the elevator leading up to the Malta classroom breaks down. Over the course of an hour, until the elevator is fixed, you and your three companions pass the time by discussing one particular deep-rooted social conflict. What would each theorist say? Where would they agree and disagree about the conflict's causes and appropriate responses to it? If you were asked to comment briefly on their discussion, what would you say? To answer this question, please choose a conflict you are familiar with. Choose three theorists Ross, Collier, Cobb. (Cooper, 2019a)*

By creatively placing all three of these theories into conversation together, I gained a more critical understanding of the conflict discussed and was able to better situate a holistic discussion on conflict resolution. This assignment allowed me to blend the aforementioned benefits of artistic expression with the capacity building aptness of conflict analysis frameworks. The creative element to this assignment challenged me to think outside the box and gave space for me to reflect on my own positionality in the analysis, while the use of analytical frameworks kept me focused on a critical application of conflict resolution ideas.

In considering how conflict analysis frameworks increase my capacity to imagine nonviolent alternatives through the use of ELAs and creative writing, I see how this stage of critical peace education can be operationalized in the classroom. I am inspired by the way my

education has used ELA and creativity to facilitate this competency and will consider introducing conflict analysis frameworks through the employment of ELAs and creative expression in my own class design.

*

When creating my class, I will take with me the many considerations of the power of art for sparking imagination, the power of theories that analyze conflict from various vantage points, the praxis of maintaining a safe learning environment while also fermenting madness for imagination. A trend throughout this reflection that is worthy of consideration is that breadth of learning took place in a dialectic and experiential form. From the incorporation of arts to the facilitation of ELAs, the operationalization of this stage, in my experience, has rested upon the privilege of in-person classes.

Given the current state of schooling in times of COVID-19, and in the face of increasing natural disasters, schooling is making a transition to online learning. The question then becomes, how can imagination be fueled and guided through online learning platforms? How can peace and conflict studies classrooms remain a place where the imagining of nonviolent alternatives bloom? This realization is related not only to this stage but to the operationalization of all stages discussed hereafter. In considering the benefits of hands-on-learning and experiential learning in peace and conflict studies classrooms for the nurturing of imagination, many peace educators will need to consider how to adapt lessons in a way that preserves the core competencies of the field.

Providing Specific Modes of Empowerment

In considering how a PACS education provides specific modes of empowerment, I am drawn to the instances when the classroom became a place of practice, a place where learning was both experiential and existential. A time when learning felt political, rigorous, and competitive against modes of disempowerment--whether in challenging forms of banking education or being challenged to dissect and engage with content on oppression. In these cases, learning felt authentic as it appreciated the complexities of student-teacher and teacher-student identities and their experiences with conflict. In giving voice to these experiences in the classroom, learning held an appreciation for intersectionality in both pedagogy and praxis.

Such an experience reminds me of the words of Love (2019), who in discussing how to build actively anti-racist classrooms, states,

> Intersectionality also allows educators to dialogue around a set of questions that will lead them to a better sense of their students' full selves, their students' challenges, the grace and beauty that is needed to juggle multiple identities seamlessly, and how schools perpetuate injustice. When teachers shy away from intersectionality, they shy away from ever fully knowing their students' humanity and the richness of their identities. Mattering cannot happen if identities are isolated and students cannot be their full selves.

In my experience, PACS Professors and researchers who are aware of the evasion and erasure of conflicts that directly impact BIPOC and LGBTQ people, have begun to incorporate an

intersectional praxis. The notion of intersectionality is born out of feminist thought, and in the study of feminism employs an educational pedagogy that considers not only the differing needs of various communities, but also understands the way multiple identities can contribute to increased social oppression, experiences of physical violence, and disenfranchisement (hooks, 1994; Kappler and Lemay-Hebert, 2019).

It is from these professors and from the work of feminist authors such as hooks, Love, and Confortini that I grasp how to authentically provide modes of empowerment in a peace education praxis. In this section, I will reflect on how a feminist pedagogy rooted in the notion of intersectionality can nurture specific modes of empowerment in PACS classrooms. To conclude this section, I will look at trends in this reflection and consider how these trends can influence my own class design.

Nurturing Empowerment through Intersectional Feminist Pedagogy

Learning as an act of freedom is undoubtedly the most empowering form schooling can take. Voice, recognition of my identity both in person and in course content, can take the dulls of a hot summer day in class and speak fresh insight into the air. When power has been stripped away, when voices have been neglected for centuries, lifetimes, or even moments, voices and an intersectional approach to the co-creation of knowledge in the classroom can break away at the bars of disempowerment.

In my introduction to foundations course at the University of Malta, I witnessed the benefits of an intersectional approach to teaching and how empowering this could be for a learning

community. It was a special and rare occurrence which is why it sticks out so vehemently in my mind.

Dr. Leslie Dwyer, while giving a lecture on the intersections between gender and conflict, called upon a classmate of mine, Mina, who is also a local LGBTQI activist, to share their experience and knowledge on the intersections between gender and conflict. Together, they shared with the class the importance of understanding this intersection. I had the opportunity to discuss this experience with Mina. They shared the following anecdote with me.

How did Dr. Dwyer invite you into a conversation?

> I don't really remember the specifics, she sat down with us at the table and did not interrupt while I was talking. She seemed grateful for the opportunity to learn. I did not have to overemphasize my experience, I guess she just recognised it - and let me take up space at that time to talk about LGBTQI issues, but in particular intersex and trans issues - which are often most invisible.

What about this experience was empowering? Was it her approach, or the opportunity to share? Or both?

> I felt that my presence there at that moment - specifically as an LGBTQI person - as a trans person, was welcomed and validated. There was no resentment or attitude for her part, she asked follow-up questions which were good guiding questions to stick to the overall topic on gender and conflict. I enjoyed the experience and looking back on it it just lends some warmth - I didn't necessarily realise at the time that it was empowering, but I did soon realise how rare it is to have experience validated. We all

> come into the classroom with different backgrounds, we don't all start on the same topics at the same level, and it is nice to be seen.

Was there anything that you wished happened differently?

> I don't think so - perhaps what made it so empowering was that it wasn't forced upon me to share my experience, but when I wanted to - I was given the space to do that.

How did sharing your experience heighten your own understanding of the topic or increase your engagement with the foundational theories?

> I was challenged to put it in terms in relation to conflict, and the theories we had already learnt, rather than do the usual "lgbtqi 101" - I realised that the experience of my classmates in this was varied, so I had to try to match this - and challenge myself to talk about LGBTQI issues in a clear and open manner. Trying not to feel confronted by questions, that perhaps out of the classroom I would have perceived offensive or not engaged with. But being in a classroom setting - geared for learning - I was happy to engage with the oddest of remarks.

In Mina's recount of this experience, we can see how an intersectional approach to learning through authentic dialogue can empower students from multiple backgrounds to deepen the conversation and enhance theoretical knowledge with practical experience. Something special that is highlighted in Mina’s recount is the mention of the feeling of happiness, rather than the specific modes of pedagogy that led to this feeling or experience. This is special, as in

considering my own pedagogy, it reminds me that authentic willingness to learn as a community will nurture empowerment in the classroom, more than a script or lesson guide.

This reminds me of the aforementioned lesson from hooks (1994), when she discussed the importance of empowering students to speak in their own language and translate it for other students. This pedagogical practice of highlighting students' own language and knowledge frees students from the confines of academic repression and invites their truest self into the classroom.

Additionally, in terms of how an intersectional feminist pedagogy can expand the operationalization of a critical peace education practice, Mina's recount of their experience highlights how foundational theories of PACS can be heightened by an intersectional discussion. Confortini (2006) exemplifies this enhancement, as she offers the 4 following ways Galtung's theory of structural violence can be enhanced by a gender lens:

1. Galtung's theory needs to incorporate notions of gender as a social construct embodying relations of power.
2. Dichotomous, mutually exclusive categories that shape our understanding of the world are gendered and they are key to the production and reproduction of violence at all levels.
3. Gendered language defines the possibility and impossibility of pursuing different visions of the social world. Violence and peace can be constituted through language.
4. Violence produces and defines gender identities and, in turn, is produced and defined by them.

In considering how an intersectional feminist pedagogy can nurture specific modes of empowerment in the classroom, I am inspired by the best practices of my professors, grounded by the subsequent experiences of my learning community, and challenged to rethink the incorporation of foundational theories in my course by feminist authors.

In reflecting on my experiences and lessons learned from feminist pedagogy, I question whether or not an intersectional approach to peace education can help me authentically nurture specific modes of empowerment and subsequently aid me in disrupting the perpetuation of post-structural violence in my peace education praxis.

*

Through this reflection, I see how a feminist pedagogy rooted in intersectionality would address the post-structural violence perpetrated by whiteness in PACS, but also empower students and myself, as it contributes to fostering a more comprehensive understanding of the racial and gender-based dynamics of conflict and utilize both the identities of teachers and students in this discovery. Specifically, when considering the evasion in scholarship on sexual violence against BIPOC, an intersectional praxis could help classrooms acknowledge analytical gaps and call for a reexamination of conflicts and conflict resolution interventions.

Additionally, this reflection has highlighted how a feminist lens can enhance the foundational works of peace and conflict studies, and help me expand upon them for a class on sexual and gender-based violence. Such a realization has taught me that we do not have to reinvent the wheel when it comes to building PACS curriculum on sexual and gender-based violence, but moreover, build new frameworks upon the foundational theories of the field. This

development, when married with the notion of intersectionality, can empower students and teachers to actively learn together, and from one another, in a way that transforms PACS curriculum and dismantles post-structural violence in PACS classrooms.

Transformative Action

> "The transformative work of peacebuilding is rooted in two fundamental dimensions: the psychological (inner) and the structural (outer)." (Jenkins, 2016, p.2)

Preoccupied with overcoming analytical paralysis, I missed the world unfold in real time beyond my carefully curated desk research. Enamored by class discussion and schoolhouse politics, I missed the waves of change that flooded the streets. The academy challenges transformative action, as it positions learning within a bubble of institutional schooling. Instituting the critical peace education stage of transformative action in peace and conflict studies classrooms, takes a dedication to self work, mindfulness, theoretical engagement, and active participation in the community beyond the classroom walls for both teachers and students. The philosophical and pedagogical frameworks for fostering a reflective, critical, and inclusive praxis, as discussed in the aforementioned stages of critical peace education, are essential in this pursuit of transformative outcomes in PACS programs. In practices, students and teachers must actively navigate the duality between the inner (personal) and outer (political, action-oriented) dimensions of peacebuilding (Jenkins, 2016).

This duality between the inner and outer dimensions of peacebuilding in practice is also echoed in the theoretical literature of the field, which debates the importance of psycho-social versus socio-political approaches to conflict analysis and resolutions. Jenkins (2016, p. 2)

discusses this debate as it relates to fostering transformative outcomes in PACS programs, stating:

> The relationship(s) between these inner and outer dimensions is a subject of much rhetorical debate. Most peace scholars and practitioners support the position that the inner work is foundational to – or at the very least enhances -the ability to effectively engage in the outer work. However, under conditions of extreme violence and oppression there is little luxury afforded to focus on personal and spiritual development. In such contexts resistance and engagement in forms of strategic nonviolent action are the entry points to transformation. In addition to disrupting injustice, structural transformation also requires envisioning and modeling of preferred alternatives.

In honoring this duality the following section looks at both the philosophical and pedagogical complexities of an educational praxis that looks to foster space for inner (personal) transformation, and outer (structural) action.

Transformative Action from Within

Jenkins (2016) discusses the importance of building a mindset for peace from within prior to, or in subsequence to, developing critical tools to understand and engage peace at a structural level. Jenkins (2016, p. 2) writes, "While there may be contextually relevant points of entry, a transformative pedagogical approach to the teaching of peace studies would emphasize developing capacities of holistic, inclusive, critical and reflective thinking." These capacities are fundamental to the work of peace and conflict studies students, as the practical nature of

the field demands both an openness to and experience with personal growth, as it is the basis for socially transformative action (Jenkins, 2016).

During my undergraduate studies, my *Peace Practice Class PCE 230*, positioned transformative action by focusing on the internal capacities of this stage. This class (Hooper, 2013) put forth the "assertion that each of us both mirrors and enacts larger social patterns" and thus looked to train students, "in effecting social change by transforming their interactions with these patterns at the scale of the personal." It employed this "through mindfulness training" which aimed at having "students learn to recognize and disrupt their habits of meaning-making and invent new ways of engaging with the world." Furthermore, classwork was student-led and centered "training in nonviolent communication". Through this classroom praxis, the course aided students in developing an "ability to communicate across differences" and enabled students to produce "collaborative vision projects [...] inventing narrative practices that do not merely respond or react, but disturb and discover new possibilities within the self-organizing systems of which they are a part". This was the first peace and conflict studies class I had which focused internal practice at the center of analysis, research, and action.

One of the crucial lessons I learned in this class, which has aided me in all of my work to date, was the careful practice of active listing. This class taught me to learn from the spaces of silence in the unknown. To embrace the intimate patience of hearing, without seeking to immediately master an understanding of the narratives that unfolded before me. A notion echoed again in the aforementioned discussion on language and the importance of listening to other languages or dialects in the classroom by hooks (1994, p. 174), as she states, " I suggest

that we may learn from spaces of silence as well as spaces of speech, that in the patient act of listening to another tongue we may subvert that culture of capitalist frenzy and consumption that demands all desire must be satisfied immediately [...]". Hooks' (1994) discussion on the power of language in the classroom holds importance here, just as it did in aforementioned reflections of the stages of dialogue and empowerment because, like those components of a critical peace education praxis, transformative action from within is too rooted in the art of voice, an appreciation for individualism, and listening.

To gain skills in active listening, and a comfortability with unknowing, we (the PCE 230 class community) explored different types of meditation and practiced them daily. I recall enjoying the most vanyssa meditation, walking meditation, laughing meditation and sense hightining meditation where we were fed various foods during our breathing practice. I must admit the latter gave me more laughter than a deepening awareness of self, but laughter in the classroom is special, and was an important moment nonetheless.

I did not immediately see the impact my meditation practice had on my performance outside the stone walls of my PCE 230 classroom, but I enjoyed the quietness this practice offered the start of class and felt privileged to have a professor who created space for this in the classroom. I kept the feelings and emotions this practice caused to myself, and only spoke of it in written reflection, or in small circles of discussion with fellow classmates. I kept quiet because I did not think that other people would see the rigor of having this practice facilitated in class. And in some sense, I felt sharing this experience would delegitimize my learning in the faces of colleagues from other disciplines, or family and childhood friends who were far removed from the academy and even further removed from an appreciation of meditation.

This fear came from facing criticism from outside my cohort about the practicality of peace and conflict studies, or more commonly about the falsitivity of the discipline- often being told it was nothing more than an expensive experience for privilege peace nics, social justice warriors, white saviors, and failed myrators. And so, because of this, I kept my practice mostly to myself.

More recently, however, I've begun to see the power and importance of sharing the benefits of this practice, as it services peace and conflict studies students in mindfully engaging with the world around them and helps to develop more holistic outcomes of the field. I see meditation as a gift, and feel a need to share this across disciplines and with those removed from academica, as it holds a unique power to curate mindfulness in and outside of the classroom. Every time I centered my posture, lightly closed my eyes, took that first deep breath in, and tuned into the soft spoken words of guidance from my Professor, I grew more aware of myself. This practice aided me in developing qualitative research skills, helped me overcome learning anxiety, pushed me to know myself better and challenged my own destructive biases. It made me a better colleague, and above all else it has made me a better teacher and advocate today. I look to employ this gift in my own praxis, and allow this gift to create spaces for silence and mindfulness in my own classroom.

In addition to growing more mindful of myself through meditation and reflection, I was deeply impacted by the listening exercises and training in nonviolent communication offered in class. I became infatuated with silence and saw listening as the art of peace and conflict studies. I remember feeling like someone somehow had kept the beauty of silence and unknowing a secret from me, and that I must seek out more of it in my life. Like a child's

first visit to the record store, I'd spend hours and days pouring over the seemingly infinite amount of listening options. This obsession is captured in poem, which I had scribbled on the back of my notebook following one of my PCE 230 classes:

"David Foster Wallace, (2009)
Spoke words of wisdom, in prose and rhyme
Of "The really important kind of freedom"
He said it involves "attention, and awareness, and discipline, and effort, and being able, truly, to care about other people,
and to sacrifice for them, over and over, in myriad
petty little unsexy ways, everyday."
He introduced new ways of approaching peace and play.
Freedom requires the crafting of an artful demise,
statements so disruptive, it tears the author and audience from their individual ties.
In some cases, the most disruptive statement is the lack thereof.
And so, I beg you to tie me to that which exists within the lacunas of language and love."

In looking back at the power I felt from the practice of listing in my undergraduate schooling, I feel connected to my student self, I feel grateful for her commitment to self work. For reaping the benefits of a privileged education, and for not letting the fear of losing rigor stand in the way of practicing every day. In considering my own praxis, I see the importance of continuing to practice this, as well as affording my students the same privilege I had, and offering classroom time to practice the art of listening, to here the song that is delicately

stung between words, to foster skills needed to overcome, as hooks (1994, p. 174) said, "the capitalist frenzy and consumption that demands all desire must be satisfied immediately."

Transformative Action From Without

PCE 230 also introduced me to the work of John Paul Lederach (2003) and the theory of conflict transformation. This theory not only cemented for me the validity in internal work, but also gave meaning to participatory and autoethnographic reflexive works of research. The theory of conflict transformation expands the field of peace and conflict studies, by offering a lens through which conflict can be seen as a natural occurrence, which does not need to be resolved but rather transformed.

Lederach (2003) provides a criticism of conflict resolutions, addressing its westren ideology and it's high risk of reinscribing violence through it's interventionist approach to conflict. Where the theories of conflict resolution and the subsequent methods of conflict engagement view the conflict process as something that needs to be desculated, conflict transformation theory and subsequent methods view conflict dynamically and appreciate its ebb, i.e. de-escalation, and flow, i.e. "escalation to pursue constructive change" (Lederach, 2003, p. 33).

Conflict resolution taught me to imagine how we can end something not desired, and conflict transformation pushed me to consider the question raised by Lederach (2003, p. 33), "How do we end something destructive **and build something desired** [emphasis added]?" Where conflict resolution exposed me to content for change- arts, theory, case studies, etc- conflict transformation demanded I learn to appreciate relationships and the intimate practice of

active relationship building for change. Both understandings together, resolution and transformational approaches to conflict, provide me access to an expansive skill set for conflict engagement. When approaching research I look for opportunities to appreciate the transformational practices of the field whereas when facing negotiations or direct violence I pull from resolution centred practices. In considering how both of these theories, and correlated skill sets, have contributed to understanding of transformative action, a re-engagement with experiences which both came to my service, is useful in considering how to best operationalize the critical stage of transformative action in a peace education praxis.

For example, when building a class for youth survivors of sexual exploitation in the Clark County School Districts, I immediately considered the transformation fundamentals of relationships and questioned what needed to be desculated, i.e. classroom norms that cause anxiety, such as, testing or required literature which was insensitive to the experiences of survivors of sexual violence- like Romeo and Juliet. And also, questioned what needs to be escalated in a constructive way i.e. centering reflective conversations for healing at the center of the classroom paradigm, or bringing up difficult conversations with education department board members and principles about the needs of my students. Together a consideration of both the eb and flow allowed me to build something desired, a thriving classroom community which centered reflection and individualized learning and build awareness in the broader school system of the challenges many of my students were facing.

Conversely, there are circumstances when engagement with conflict necessitated a conflict resolution mindset for transformative action. A transformational approach, however beautiful and impactful, is not equipped, for me at least, to aid in confronting violent or momentary

time sensitive conflicts. For example, when one of my students was followed to school by a pimp, I was not looking to engage this conflict with a relationship centered mindset, and did not ask how I could help my student and the man who followed her build a relationship, I also did not seek to insert myself in the intimacy of this conflict or healing process. Alternatively, I sought to remove my student from the situation and call upon classroom caseworkers, advocates, and her therapist to handle the transformative needs of this conflict. I only sought to descualte, as being her teacher necessitated boundaries and she deserved follow-up to this conflict, the flow, be placed in the most trained hands possible. In this instance, conflict resultion skills and a mindest of descualtion and problem solving was key. In reflecting on this professional experience I am reminded of the importance of both conflict resolution and conflict transformation, and how the subsequent skill sets for each are needed to engage with various conflicts in a transformative way.

Conflict transformation theory not only informed the way I engage conflict in my professional life, but also directly impacted the way I engage with conflict through research. A transformative approach to research seeks to leverage the voices of the researched community, and position research in the service of constructive change. Lederach (2003) discusses the importance of community-based research and participatory modes of researching conflict. For me, this has taken the form of platforming a needs analysis at the heart of research when I am an outsider, and critical reflection when I am performing research as an insider.

For example, as part of my undergraduate capstone course, I sought to research the similarities and difference between military education and peace and conflict studies

education, and identify spaces where both communities could learn from one another. To gain an understanding of military education, I visited veteran writing circles and took up an internship at The National Intrepid Center of Excellence. In these spaces, I was the outsider, and as such I sought to gain an understanding of their experience in the military and the correlated educational experiences of their service. I practiced listing, but I also practiced facilitating discussions around needs, and grievances.

Prior to engaging in research, I spent months of training in trauma informed teaching and facilitation. I worked closely with the leaders of the writing circles to ensure that I was prepared to enter closed groups of intimate dialogue amongst soldiers and I sought confirmation of openness to my joining the circle from each participant. Once I, and the community, felt I was ready, I then joined in on meditation sessions at the National Intrepid Center of Excellence, and writing circles with Warrior Writers. Once in these spaces, and throughout the entire research process, I kept the lessons learned from the theory of conflict transformation in my mind, practicing a selfless act of hearing the needs of others without judgment, creating safe space for disclosure, and an openness about my research intentions and a willingness to adapt these intentions to better suit the needs of the community.

Through this method I focused on relationships and positioned the voices of those I sought to learn from at the center of research, myself included, and platformed spaces for change at the heart of the studies outputs. As a student researcher, I was not looking to publish and had no resources or power other than my time to support these communities. And so, I would not suggest that this experience fits the demands of true transformative action based research (research which actively creates change for the researched and researcher), but it challenged

me to employ the foundational values of conflict transformation, “holistic, inclusive, critical and reflective thinking”, at the heart of my research.

In reflecting on how this experience challenged me to use the theory of conflict transformation to engage with conflict outside the classroom through research, I am reminded of the benefits of a needs analysis and am reaffirmed by this importance in considering the lessons of community participation from Lederach (2003). I am also left questioning how student-researchers can use classroom exercises and experiences to gain transformative research skills, and use these skills to transgress- to overcome the bubble of academic classrooms. Lastly, in considering this research experience, I as a teacher have a feeling of accountability for my students' know-how in engaging research in a mindful, community-based, and nonviolent way. The latter here is essential to my praxis as, in educating students on sexual and gender-based violence, I must ensure that intentions for transformative action that arise from classroom work, must not risk the autonomy and dignity of those who have battled the plague of this violence.

In reflecting on the skills and lessons offered by the work of John Paul Lederach and the theory of conflict transformation, and the subsequent research methods which center needs analysis and participation, I am reminded of the complexities in transformative research skills. I am also reminded of how essential these practices are to transformative work, inside and out. As these learning experiences have guided me in how I engage with conflict, as well as, the ways I approach research and field work today, I know that they must be incorporated in my own praxis.

*

In conclusion, as I consider the critical peace education stage of transformative action, reflect on my experience with this stage in the classroom, and question how this experience prepared me to engage with conflicts outside of the classroom, I see a trend in both the importance of incorporating spaces for the class to engage with stage on an internal level and an external level. The inner necessitating space in the classroom to practice listening, self reflection and self work, and affirmation of the rigor associated with this work. And the external skill set, necessitating a focus on research methods that are rooted in a "do no harm" principle, asserting that, like a doctor's hippocratic oath peace and conflict studies researchers need to make a commitment to helping other to the best of their abilities, and by no means should wield the power of the pen or the power of their education with intention of oppression and/or harm. My reflection on my professional work, also cements for me the importance of incorporating know-how around conflict resolution and conflict transformation in my classroom, as both theories and subsequent engagement practices have both been essential to employing this critical peace education stage of transformative action inside and outside the classroom.

Reflection and Re-engagement

"It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order to critically reflect upon their reality and so transform it through further action and critical reflection."

(Friere, 2000)

Reflection and re-engagement, as an encompassing stage of a peace education praxis, widens and deepens each one of the aforementioned stages. Through reflection teachers and students can strengthen their learning experience, as well as position themselves for a mindful

approach to peacebuilding. In considering this approach as a crucial stage of critical peace education praxis, I am drawn to consider the benefits reflection and re-engagement has had on my journey through this dissertation.

My process of reflection and self questioning started months prior to a single word being typed. I began my dissertation process by situating possible dissertation topics around possible methodologies. From the start, I desired a methodology that would keep me engaged through the duration of the research process, would advance a discussion in the field, and would provide a service, or transformative outcome.

And just as I was getting started, the COVID-19 pandemic complicated this desire, as the university responded with an announcement that students were forbidden to conduct in-person interviews, dialogues, or contact of any kind. This instilled in me an overall feeling of apathy as I struggled to see true value in research and writing produced solely from the confines of my house as I sat upon my couch, steps, desk chair, or floor.

Since entering into my Masters program, I had envisioned that I would return to Las Vegas and carry out participatory action research with the close-knit family of advocates for survivors of sexual exploitation of whom I had left behind for my studies. Once I realized this was not possible, it took me an entire month to admit to myself that there was no holistic and transformative way to research the complexities of sexual exploitation in Las Vegas from the confines of my couch. And so I began to consider, *how can I do transformative research from home? What other topics, areas of interest,can I bear exploration of for 25,000 to 40,000 words?*

I took to the books, first reading hooks' (1994), *Teaching to Transgress*, Friere's (2000) *Pedagogy of the Oppressed*, then Love (2019), *We Want To Do More Than Survive*. Following this, I was convinced I wanted to do something revolving around education. I took to the internet, searching high and low for more inspiration, creative methods for research, and alternative approaches to writing. I began to realize this is all part of the process-- this, the reflection. The desire to improve myself and my approach in the field of PACS-- this was important and worthy of exploration. I then turned to Sage PubMed Research Methods database and learned about the aforementioned methodology of autoethnography as critical action research in the field of education philosophy. Unsure if this was accepted within the PACS field, I decided to move forward, take a risk, and employ the "I" at the center of my research.

I pitched the idea of doing an autoethnographic approach to critical reflexive action research to anyone that would listen. I began sharing with them how I felt this approach would help me fulfill a desire to make myself a more powerful teacher, to prepare myself to join the great minds before me in the art of peace education, the art of teaching for freedom, the arts of change. Driven now, I was excited.

When I sat down to write, however, I felt a weight upon my chest, a fear that I was leaving something behind- and the truth is, I was. I had left behind the community who had gotten me here, the students who had sat with me in our classroom as I applied for graduate school. The students who helped me find a purpose in life through education. The women who had cheered me on as I left our classroom with a promise to put our work first- our fight for better treatment, education, and resources for sexually exploited youth first. A promise that through

educating myself, I would educate others for the betterment of the women in my life. I felt I had to embrace that fear, and I was right. In that embrace I found a solution, which nested my promise to those students and women at the outcome of this dissertation process. I found a way from the seat of my couch to become a better educator as well as speak directly to a void in academia which neglects to consider the complexities within which sexual violence ferments. I got here through reflection, through a commitment to consistent re-engagement with my goals, and the conflict which sat in front of me. I got here because throughout my education my professors have prioritized reflection and re-engagement, and in doing so prepared me to use this tool for self growth, conflict analysis, and conflict transformation. I got here because of the fifth stage of my peace education.

*

In considering how this stage has helped me tackle my Master's dissertation, I am drawn to consider the benefits this process has as a core competency of the field. Reflection isn't as easy as it sounds; it requires a brutal honesty with yourself. Honest reflection requires you to put ego aside and to consider your positionality, fallacies, and spaces for improvement. This process has cemented for me the notion that this approach is not only essential to peace education, but to peace work at large.

Conclusion

In reflecting on previous experience in PACS education, this chapter has provided the space needed to thoroughly reflect upon the five core stages of a peace education praxis and consider how these stages can be developed, expanded upon, and operationalized in my own

praxis. This praxis guides the subsequent development and considerations for implementation of a PACS class on sexual and gender-based violence.

In review, the five core stages of a critical peace education are: (1) raising consciousness through dialogue, (2) imagining non-violent alternatives, (3) providing specific modes of empowerment, (4) transformative action, and (5) reflection and re-engagement. These stages are not comprehensive and can be experienced in any order and can overlap (Bajaj, 2015, p. 161).

Through reflecting on stage one, raising consciousness through dialogue, it became clear that democratic classrooms, a restructuring of hierarchical learning, and an appreciation for co-creation of knowledge amongst students and teachers, are all essential components to authentic dialogue in the classroom. Additionally, this reflection has highlighted the challenges students and teachers can face in considering a dialogue approach to learning, and subsequently explored the benefits of student voice and peer-to-peer learning in overcoming these challenges. In conclusion, the reflection on the first stage of a critical peace education praxis, guides class development in how the syllabus and supporting materials engage student voice, leverage community-based learning and authentic student-teacher solidarity, and offer alternative spaces for learning and engagement beyond the classroom walls.

Through reflecting on stage two, imagining non-violent alternatives, it became clear that art and creative expression can enhance opportunities for imagination within the classroom. Similarly, ELAs can create a space for students to engage with a critical process of imagining non-violent alternatives. Additionally, exposure to conflict analysis frameworks and correlating theories of both peace and conflict can help to hone the practice of imagining

non-violent alternatives in a critical and communicable way. In these ways, the classroom can become a place for students to experiment with their potential to imagine nonviolent alternatives and take subsequent action in actualizing these possibilities outside the classroom. Lastly, as the aforementioned conclusions from this reflection are rooted in the privileges of in-person learning, group work, and experiences with the arts, this reflection also highlights the challenges a global shift to online learning will create for PACS classrooms. The entirety of this reflection has contributed to the subsequent class design being adaptable for online learning, as well as centering arts and experiential learning, and theoretical exposure at the core of the course design.

Through reflecting on stage three, providing specific modes of empowerment, it became clearer that this stage necessitates an appreciation of intersectionality in classroom facilitation and content curation. This clarity has provided a framework for how a feminist approach rooted in intersectionality can heighten the frameworks employed around case studies involving sexual and gender-based violence, as well as provide more comprehensive consideration of the conflict analysis lens discussed in the aforementioned stage of imagining nonviolent alternatives. An example of this was given in Confortini's (2006) discussion on how a gender lens of analysis heightens the applicability of Galtung's fundamental theory of structural violence. This reflection has provided clarity around the ambiguity in considering empowerment in classroom pedagogy, and has subsequently contributed an appreciation for using a feminist approach rooted in intersectionality to theory and pedagodgy for a PACS class on sexual and gender-based violence.

Through reflecting on stage four, transformative action, a frame was formed for classroom operationalization in terms of inner and outer action. This reflection has highlighted how mindfulness training, training in nonviolent communication, and practice in actively listening to oneself and others can contribute to innerwork needed to strengthen the outer transformational goals of a peace education praxis. Additionally, through looking at how research is used to inform and/or create transformative action in PACS classrooms, this reflection also highlighted the importance of needs analysis, and participatory/community-based approaches to research. The discussion on the fourth stage of a peace education praxis highlights the importance of including skill set development around the theories of conflict transformation and conflict resolution, meaning that students understand and practice skills for de-escalation of a conflict and constructive escalation. In conclusion, this reflection has contributed to the final outcomes of this dissertation, a class on sexual and gender-based violence, by raising an appreciation for inner-work. This appreciation is communicated in the syllabus in terms of the day-to-day practices of the class. This reflection also contributes to the final class design as it reveals how to operationalize this stage by including conflict transformation and conflict resolution theory and correlated skills in course content. Together, the reflection on both the inner and the outer notions of transformative action in a peace education praxis has helped make the outcomes of the class nest in a do-no-harm principle, and a preference on student readiness for conflict engagement beyond the classroom.

Through reflecting on the fifth stage, reflection and re-engagement, an appreciation was formed for how this stage cements the learning outcomes of a critical peace education praxis overall. In looking at how a willingness and comfortability with both reflection and consistent

re-engagement with both the self and a conflict has directly impacted the creation of this dissertation, this reflection offers the following class design process a starting place within the self for content creation and implementation. This final reflection on stage five, although brief, is responsible for the design approach and correlated outcomes for the following PACS class on sexual and gender-based violence.

Through reflecting, questioning, and engaging in a thorough reflexivity with the five stages of a critical peace education, this chapter has captured the ways in which these stages can be operationalized, expanded upon, and further developed for the design process, design outcomes, and implementation potentials for a PACS class on sexual and gender-based violence. In blending reflection with secondary literature related to each stage, this dissertation also informs the potential possibilities this approach to course design holds for further development of the field at large; as it expands the discussion beyond the self, it also models how the self is essential to a reflexive approach to building courses in PACS. This approach is rooted in the suggestions of PACS practitioners and educators (i.e. Bajaj (2019), Kester and Cremin (2017)) who proclaim that the field's criticality and competency could be strengthened through a greater field-wide reflexivity of PACS education.

Reader Response Questions:

1. What moment in education terrified you, and why? What did you learn from that experience?
2. What systems of oppression have you battled in the classroom? How has this impacted subsequent learning or teaching experiences?
3. Which of the 5 stages of a critical peace praxis seem most distant from your own experiences in the classroom?

REFLEXIVE DIALOGUE: CONTEXTUALIZING CONTENT FOR PACS CURRICULUM DESIGN

This chapter presents an intimate dialogue with my student-self, Bonnie, and my teacher-self, Cooper. In searching for a format which would afford me space to navigate the familiarity I seek to unveil regarding the course context while maintaining a reflective and dialogue based format, I found inspiration in bell hooks' (1994) chapter on Paulo Freire in her book Teaching to Transgress. In this chapter hooks holds a dialogue with herself, Gloria Watkins, and her writing voice, bell hooks. In approaching this chapter through a self dialogue, she found a way to capture, "the sweetness [and] the solidarity" she wished to unveil in her discussion on Paulo Freire's work (hooks, 1994, p.45). Captivated by her innovative approach to analysis and reflection, I am inspired to use a similar format to capture both the intimate familiarity and distance that goes into contextualizing a PACS course on the nuances of SGBV which looks to also be rooted in an emancipatory pedagogy.

Through this approach I model the beauty in teacher-student co-creation of knowledge, and the importance of democratic engagement from course inception to implementation. This format also affords me space to think reflexively and challenge underlying values that both my student-self and teacher-self hold on the topic and the importance of the topics inclusion in PACS curriculum. In this way, the following chapter captures the mindfulness process that goes into contextualizing a course for PACS.

The questions asked from my teacher-self are specifically curated to generate a dialogue on lessons my student-self has learned about sexual and gender-based violence from PACS classwork and previous employment as a teacher for survivors of sexual exploitation in Las

Vegas, Nevada. Questions asked by my student-self prompt my teacher-self to consider how these lessons could be best incorporated into a semester long class. The results of this process are a context specific dialogue that will be used to inform the development of content for the course.

Together, this process and lessons learned from my reflection on the 5 course stages of a critical peace education pedagogy aid me in answering the question, *how can we use a peace education praxis to teach peace and conflict studies students about sexual and gender-based violence?* by engaging with both the praxis and context needed for the course.

Cooper:

> Reading your reflection it is clear that you were greatly influenced by your foundation's course CONF 600 and the subsequent assignments that allowed you to experiment with various conflict analysis frameworks. Can you provide an example of how these frameworks can help deepen an understanding of a case specifically related to sexual and gender-based violence?

Bonnie:

> Indeed, I was very influenced by *Foundations of Conflict Analysis and Resolution CONF 600,* as it allowed me to creatively and critically engage with a vast number of theories in relation to case studies which interested me. For example, I examined genocidal rape through various theoretical lenses in a creative writing assignment for the final exam. This examination allowed me to consider the nuances and complexities of SGBV, including the emotional and socio-biological dimensions, as

well as the dominant "tool of war" rhetoric. I first reviewed Korman's (2014), article "The Tutsi body in the 1994 genocide: Ideology, physical destruction, and memory" to gain an understanding of the Rwandan genocide. Then, I applied the theoretical contributions of Ross (2013), Cobb (2013) and Collier (2000). I (Cooper, 2019a) positioned this consideration of academic dialogue in PACS within my creative writing assignment by stating,

> Academic theories are not static words within a vacuum impervious to demise; on the contrary, they lend themselves to a vast discussion within an even larger field. Within the field of conflict analysis and resolution, theorists can contemplate, compliment, contribute to, and dispute one another's theoretical underpinnings in order to more thoroughly and comprehensively approach each object of analysis. This sort of academic discourse is considered within a variety of mediums: both students and scholars alike are encapsulated in the greater conversation of conflict analysis and resolution through journals, conferences, classes, lectures, books, and studies. Or, in my case, the glass elevator at the University of Malta Valletta Campus.

In sharing this creative writing assignment, I exhibit how creative writing allowed me to enter into dialogue with three conflict analysis theories and consider how these theories could inform a course on sexual and gender-based violence. Within this dialogue, I explored the correlation between conflict narratives and genocidal rape in the Rwandan context and contended with how rape can become rationalized as a weapon of war by examining the coorelation between civil wars, body commodification, and disenfranchisement of a female-led community.

I (Cooper, 2019a) started off this writing assignment with a playful introduction which situated me and the three theorists I looked to engage within a fictitious circumstance:

> It was a particularly warm day in Malta, though the sky was glazed with light grey clouds that shielded the sun and blurred the horizon. I was on my way to an academic conference on conflict analysis and resolution being held at the Old Campus and, in a crunch for time, hopped on the glass elevator to get to the 3rd floor. I no later found myself stuck; the machine squealed, and the people inside were jolted by a forceful halt. Frustrated by my impending lateness, I shook my head and sighed deeply, wondering how long I would be trapped within the confines of this box with three strangers.
>
> "Somewhere to be?" one of my companions asked, peering over his glasses quizzically.
>
> "Well, yes," I stammered, eyes down, not really in the mood to engage in small talk. "I am a bit late to a presentation that I have been looking forward to and--"
>
> My voice trailed off; I had looked up and realized I was speaking to Mark Howard Ross, whose presentation on his article "The Politics and Memory of Peacebuilding" had been abundantly attended earlier that day. I looked to his left, only to see Sara Cobb, author of *Speaking of Violence: The Politics and Poetics of Narrative in Conflict Resolution*. Her presentation was my current destination.
>
> "Well," I cleared my throat, "I suppose I can't be very late to a presentation without a speaker."
>
> Ms. Cobb laughed. "I'm glad to hear someone was looking forward to my presentation, I don't think Paul over here wanted to return after lunch."

Paul Collier, who provides an economic perspective of conflict analysis and resolution, would be presenting his essay "Economic Causes of Civil Conflict and the implications for Policy" during tomorrow's session. He looked at Ms. Cobb, smiling, "I could've gone for another glass of wine."

The elevator halted midway between the first and second floors. I was essentially trapped with a motley of conflict theorists, who had apparently just been enjoying a bottle of wine on their lunch break. I assume that most strangers trapped within the confines of an elevator wouldn't settle into their situation by unpacking violent global phenomena, but that is precisely what we proceeded to do. I mean, did I really have any other options? I, of course, capitalized on their presence by inserting my own interests and area of research into the conversation. I was wildly curious about their perspectives, considering I had, just days prior, attempted to use their theories as a means to analyze the objects that I study. And now, I had their minds, not just their published words, at my disposal.

"So, what intrigued you most about the topic of my presentation?" Ms. Cobb asked, "what made you want to come?"

I tried to speak slowly, but there was just so much to say. I felt my words begin to spill out of my mouth, gaining momentum, mass, and volume with each passing moment. My eyes were wide as I glanced from theorist to theorist, each one paying close attention to what I had to say.

"I'm attending the conference to gather information for my dissertation," I started. "My intention is to discuss how different theorists of conflict analysis and the resolution look at conflict-related sexual violence. Basically, as the United Nations defines it, conflict-related sexual violence refers to any act of sexual violence that is either directly or indirectly related to a conflict. It could be related due to who the perpetrator is, like whether they are a state or non-state armed group. Or the violence could be related to conflict because of

> who the victim is, how they have been perceived, or why they have been targeted. Or it could be linked to conflict due to a climate of impunity, meaning that the state collapsed, or there's been cross-border issues like ceasefire violations, displaced trafficking, you name it. Of course, trafficking of humans for sexual violence, if occurring in situations of conflict, would be included" (United Nations, 2019).
>
> I breathed, anticipating my companions' desire to return to silence or their own conversation, but they prompted me to continue discussing the specifics of my dissertation. I told them that academic discourse on the topic typically frames conflict-related sexual violence as a tool for war or as a destructive consequence of war (Davies and True, 2015). To better situate my dissertation, I aim to better understand the nexus between sexual violence and social conflict.
>
> "So, if I may, I'd love to ask you this," I paused, readying myself for the greatest moment my research would ever encounter. "What are the social, cultural, and economic implications of sexual violence in conflicts? What role do these implications play in conflict resolution?"

This playful introduction allowed me to prompt my desire to investigate my dissertation interest in a way that afforded space to creatively introduce the theorists, and consider how to frame my questions for my dissertation to best match the analytical capacities of each of their conflict theories. Following this playful introduction, I unfolded a conversation in dialogue format, using quotes and summaries from each theorists' text as speaking points for our discussion in the elevator. I informed my specific questions posed to each theorist with contextual readings, which gave me grounds to enter into the dialogue in an inquisitive, yet critical way. In sharing this section of the essay, I present a clear example of how

creative writing opens up critical didactic dialogue. In this essay, I specifically model how the employment of this tool challenged me to enter a didactic dialogue, pushing me into an analytical space within which I could safely examine a specific case regarding sexual and gender-based violence. This is exemplified in the form of story:

> Ms. Cobb spoke first. "The nature of the narratives that are told, and those that remain untold, reflect and recreate the conflict" (2013).
>
> Thus, due to the uniqueness of narratives both lived and told, not all cases of conflict-based sexual violence can be grouped together as one experience. In order to understand the conflict dynamics, the conflict must be situated within a narrative framework. For example, in the case of the Rwandan genocide, a violent narrative was both lived and told. A call to rape Tutsi woman, and those who protected them, spread through the airwaves like wildfire. Resonating in the ears of Hutu men and women, neighbor and foe. This narrative resonated in the social structures and discourse surrounding Tutsi beauty and associated stigma. A long-standing image of Tutsi women as seductive rebel bodies, dating back to the introduction of the Hamitic myth from colonization, allowed a violent conflict narrative to spark genocidal rape and engulf a nation in ethnic shaming, silencing, and cleansing of Tutsi Rwandans (Korman 2014). This example shows how conflict narratives are asserted, understood, and maintained through the stories and discourse surrounding a conflict. Conflicts are not inherently violent, however, violent narratives surrounding a conflict manifest or perpetuate violent behavior like conflict-related sexual violence.
>
> Similarly, Mr. Ross asserted that ,yes, context is important for understanding conflict dynamics; and, that in this case, the violent discourse and propaganda attributed to this particular conflict and moreover to the conflict's ideology of genocidal rape. However, the summoning of genocidal rape in Rwanda was not shaped solely by the Hamitic myth and did not exist as an isolated

phenomenon. Rape as an ideology of the conflict resonated in the context of the Rwandan genocide because of their collective memory--the shared ebb and flow of social, political, and economic landscapes, etching out histories with each movement. Collective memories are about "emotionally salient events and persons in the past that have particular relevance to how a group understands itself and the challenges it faces in the present and the future" (Ross, 2013). Without a shared cultural identity people would not mobilize as a collective when faced with conflict narratives.

"So, narrative theory," Cobb chimed in, "holds significant prevalence in conflict assessment because shared memories produce a feeling of collectivity, a shared understanding of conflict, and subsequent collective action."

There was a brief pause. Mr. Collier, who had been silent in the discussion thus far, stated abruptly, " [you] as social scientist should be distrustful of the loud public discourse on conflict" (2000).

"What do you mean by that?" I asked, intrigued.

"In the case of the Rwandan genocide sexual violence was an economic weapon of war," he said, "commodified for the reaping."

He went on to say that grievances and narratives surrounding this voice are merely a facade. Conflict based sexual violence was, and is, driven by "large scale predation of productive economic activities" (Collier, 2000). In the case of the Rwandan genocide, economic gains could be made by looting, and gaining control over land and labor. In Rwanda, genocidal rape provided perpetrators with a means to all of these economic activities. The use of genocidal rape in the context of Rwanda is thus irrelevent to the public discourse which pitted Hutu and Tutsi as political antagonists, and moreover the result of a wartime political economy that led the masses toward maximizing gains, exploiting assets, and controlling means of production. In short, it is a function of *"*organized crime*"*(2000). The perpetuation of

conflict-related sexual violence in this context, and perhaps all context, is linked to the economic drivers of conflict, and more so the political economy of civil wars (Collier, 2000).

Perplexed by his uniquely Marxian approach to conflict, I dug deeper: "If war and violence are merely perpetrated in tune with a political economy, then what does this say for intervention, resolution, and transformation?"

Collier suggested that resolution needs to match assessment; that it shall account for the political economy first. For example, the persistent existence of sexual violence in post-genocide Rwanda is because intervention had a large scale focus on public discourse, framing Hutu as perpetrators and Tutsi as victims, and neglecting to consider the economic underpinnings that led to gender disparity and the commodification of women.

Ms. Cobb and Mr. Ross stop him there, in an effort to dispute this claim, asserting that conflict narratives are not merely public discourse, but they are created, defined, and sustained by telling, mimicking, and internalizing stories, rituals, and landscapes. Thus, understanding the unique circumstances surrounding a conflict is essential to assessment as it will light a just and democratic path for constructive interventions.

This defense highlighted to me how such an approach would not only account for social implications and grievances from the bottom up but also provide space to bolster a healthy political economy. I found the critical nature of these three theorists' stances to suggest that the two frames do not need to combat one another, but, moreover coexist in a state of equilibrium. There is space in conflict assessment and intervention to consider both the social and economic implications of the conflict.

Through the process of storytelling I was able to engage with contextual work from Korman (2014) and Davies and True (2015). These readings fostered a better

understanding of genocidal rape in Rwanda and when paired with the aforementioned conflict theorists opened space for critical consideration of the socio, political, and economic complexities of the case study. The excerpt shared above provides an example of how these frameworks can help to deepen an understanding of a case specifically related to sexual exploitation, as well as highlight how creative writing and the practice of arts can meaningfully curate a thoughtful analysis of conflict.

In the conclusion of this essay, I end just as playfully as I had started, writing:

> Suddenly, as quickly as it has stopped, the elevator moves. Again, our bodies are jolted forward, this time by sudden motion. It sinks to the ground level, and the doors open.
>
> We had all lost track of time. At this point, Ms. Cobb had missed the entire time slot to discuss her essay.
> "Well, Paul," she said, "I guess we'll be having another glass of wine after all."
> As I walked into the early evening air, I noticed that the clouds had broken (Cooper, 2019a).

In this conclusion, I also provide myself a space to reflect on this encounter by opening up a hypothetical discussion with my professor the next day, concluding,

> The next day my professor asked me how everything went. I told her of my unique experience speaking with Cobb, Ross, and Collier in the elevator. I told her that I now understand more about the social, political, and economic implications of conflict-related sexual violence. Collier's contribution was the most unique in the crowd, yet I felt it lacked the delicate nuances needed to inform intervention and assist post-conflict climates through a process of overcoming mass atrocity and violence. The complexity and uniqueness of

> conflict dynamics are captured in the theoretical frameworks provided by Cobb and Ross. Such a frame showcases democratic space for intervention that is in tune with case sensitive needs and values. This frame is multifunctional and can work to capture both social and economic influence within a conflict. It is necessary to incorporate the economist perspective in the assessment so that interventions righteously bolster constructive economic activities- those outcomes being ones of peaceful gain. Thus the views of all three theories must be blended together to build a malleable and adaptive frame; one which allows for the movement of conflict dynamics and conflict resolution (Cooper, 2019a).

In sharing this conclusion, I offer an example of how creative writing not only allows for students to practice the art of critical didactic encounters, but also provides space for students to safely and mindfully reflect on case and theory for thorough examination of academic scholarship related to SGBV. This is important to model, as this engagement with case is minimal in PACS scholarship. Additionally, this is important because, in my experience, students who have not had an opportunity to engage with this topic in academia can shy away from critically questioning the complexities of this violence and often neglect to challenge their own biases or the biases of published works on the topic. This negligence is partly the result of the aforementioned erasure of the topic, and the lack of academic norms in discussions on sex and violence in academia. The arts, in my case creative writing, helped to navigate this in a fashion that is simultaneously safe and academic.

This essay offers the example you were searching for. Can you please speak to how you will consider this example in the curation of your course on the nuances of SGBV?

Cooper:

In considering how this could be situated within a PACS class on sexual and gender-based violence, I could see how students would benefit from an arts related class assignment. Such an assignment, which challenges them to use arts to fuel their imagination and employs conflict analysis to guide this work, offers a safe space to encounter, for the first time, engagement with conflict complexities of sexual and gender-based violence in PACS classrooms. I also am intrigued by the contextual readings offered in your example, and am considering how the case of genocidal rape in Rwanda can be framed within this course. This consideration will be useful when I make the syllabus. Thank you for sharing this work, and for being open about how this work has helped you safely engage for the first time with the topic of SGBV in academia.

The *Rationale*, highlights the connection between peacekeeping economies and sexual exploitation in Bosnia. This section of your rationale highlights the importance of understanding both economics theory of war as well as preparing students to engage with survivors of violence. Can you share some key readings and best practices from *Economic Issues and Conflict DST 5209*, so that I may consider them for the curation of course content?

Bonnie:

This case, on sexual exploitation in Bosnia, was not specifically highlighted in my Economic Issues and Conflict class, however when given the chance to do a class presentation I had centered the connection between peacekeeping economies, clandestine war, and sexual exploitation in Bosnia at the heart of my work. During this presentation my classmate and I opened up the discussion with the question "How do peacekeeping and clandestine war economies impede structural peace in Bosnia?" Additionally, during this presentation we curated a live mind-map of the aforementioned discussion and used this map to facilitate our presentation on the correlation between sexual exploitation and peacekeeping economies in Bosnia. By organizing our presentation this way, we were able to nest this case study within the class readings.

The class readings offered a theoretical framework on peacekeeping economies and clandestine war as symptoms of 'new wars.' Specifically, this class used Kaldor (1999) to contextualize the conflict in Bosnia as a 'new war' which centers economic rather than political objectives for warfare. We used Andreas (2004) to explain the intricacies of a clandestine war economy and the ways in which these economies prolonged and sustained warfare in Bosnia. We used Pugh, Cooper, and Goodhand (2004) to examine the specificities of the neo-liberal economy which was imposed by the international community on Bosnia post-war, and the ways this only served to enhance underground economies. My classmate and I added to this reading list literature from Akashi (1995) to offer a better understanding of the role of the UN's peacekeeping operation in Bosnia and the UNPROFOR, including the number of

troops and their formal operations. Finally, we specifically looked at Jennings and Nikolić-Ristanović (2009) and Nikolić-Ristanović (2003) to grasp the impact of the peacekeeping economy on sex trafficking, and to view the conflict through a gendered lens. These readings, together with the theoretical works offered by the course syllabus, aided us in facilitating a dialogue around the aforementioned question, "How do peacekeeping and clandestine war economies impede structural peace in Bosnia?"

The results of this dialogue and the supplemental case-study that my classmate and I presented is shown in the digitized version of our live mind map, below (Figure 3).

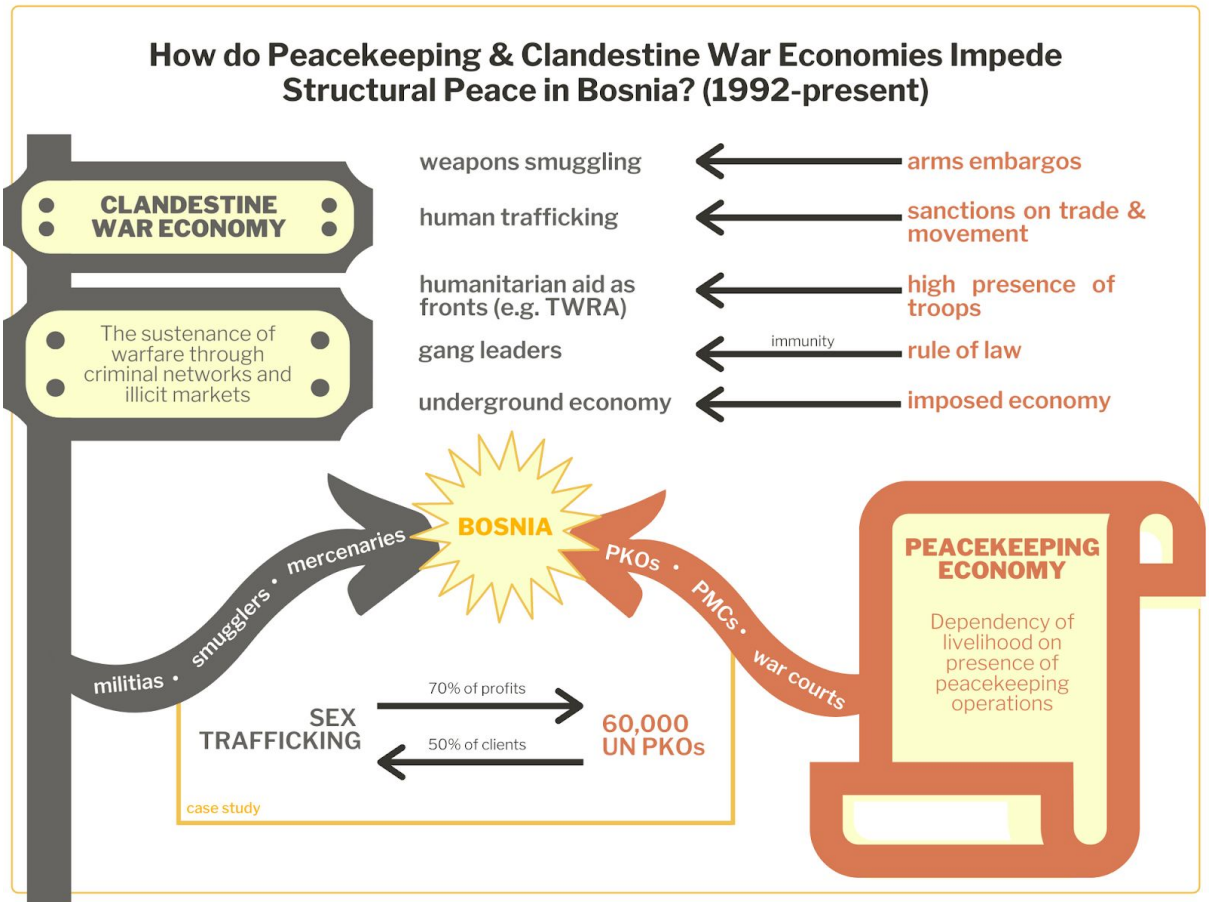

Figure 3: Results of the live-mapping of a discussion on Peacekeeping & Clandestine War Economies in DST5209. (Cooper and Tolu, 2020).

In considering the best practices from this class, the mapping exercise was a unique way to engage the class in discussing sexual exploitation. This process allowed for my classmate and I to navigate a particularly sensitive topic amidst a diverse student body in a professional and critical fashion. This was achieved by providing space within the map to consider correlations between clandestine war and peacekeeping economies in a way that maintained focus on the academic literature. This academic focus on the mind map allowed for the class discussion to not sidetrack analysis with personal opinions and biases about the role of gender relations in conflict. The dialogue approach to curating the map, however, allowed for these personal opinions and biases to be heard, appreciated, and considered. Within this discussion format, these opinions, biases, and anecdotes found their place within the aforementioned literature and were compressed into the academic framework presented in the map.

Although I consider the mapping process that I learned in this class as a best practice, it does not directly answer your question on how to prepare students to engage with survivors of violence. I recognize that this is an important aspect of understanding this conflict and preparing students to engage with the sexual exploitation and gender-based violence in global peace keeping missions in PACS scholarship and curriculum. There was no space, however, in my Economic Issues and Conflict course to incorporate this preparation during class time. This is a shortfall of my work. Although the class did not create space for any type of hands-on training related to peacekeeping economies, my presentation did not challenge this praxis fallacy of the course. As a result, my classmates and professor were not afforded an opportunity

during my presentation to consider how they could best engage with conflicts that are vulnerable to the clandestine economy of sex trafficking.

Nonetheless, as discussed in the *Rationale,* PACS courses that explore the complexities of SGBV should also provide students with the practical tools needed to engage with SGBV so that there is a reduced chance of PACS students and scholarship perpetuating violence in conflict zones. This mapping process was a precursor, informing students and teachers about the correlation between clandestine war and peace-keeping economies a full approach to this topic would have followed through the engage students in hands-on training in trauma-informed gendered and active communication practices.

In considering this shortfall, as well as the lessons learned from the mapping process and reading list discussed, can you speak to how these elements of my feedback will be incorporated into lessons for this course?

Cooper:

This example highlights for me the importance of challenging paradigms which neglect to consider engagement skills as a crucial companion to theoretical works. I will consider this in conjunction with my discussion on transformative action from within which highlights the importance of mindfulness training in PACS classrooms. This will be centered at the heart of my syllabus and will be practiced in various hands-on ways every day of class. I also am considering the use of maps for class facilitation, and think that your example of how maps helped navigate a case study

could be a useful tool for both myself and the class students to practice using in analyzing conflict and facilitating dialogues around sexual and gender-based violence.

Lastly, these readings on Bosnia are exactly what I am looking for in considering how to incorporate the Bosnia case study into my class. Through these readings I feel confident that I can offer students materials needed to engage with traditional literature from the field of conflict analysis and international relations and offer these literatures as a framework for our class context.

Additionally, I know that in your course you also had the opportunity to practice other engagement and hands-on conflict management skills like facilitation and negotiations. Can you please provide an example of course-work from these more practical classes that helped you better understand the complexities of sexual and gender-based violence?

Bonnie:

The theories of negotiations and conflict management offered by Fisher, Ury and Patton (2011), and Jeong (2010) were discussed and, to an extent practiced, in my negotiations class, *DST 5205*. Using these theories, I developed an analytical framework of analysis and applied it to my final class paper. This application allowed me to analyze a case study related to the sexual and personal, as well as the structural nuances of, sexual and gender-based violence.

Specifically, I analyzed the case-study of the Sonagachi Project in Kolkata, India which offers, in addition to other related services, negotiations training for sex workers. In the case of India, I (Cooper, 2019b) learned from my research that:

> In India, negotiating condom use means going against a status quo social norm that dictates the subservience of women to male sexual desires (Bharat, 2013). It means overcoming the trope of the "whore" and presenting one's self as a worker (Swendeman, Basu, Das, Sarkar, Rotherman-Borus, 2009). It means negotiating with clients who are the main source of income (Bharat, et. al., 2013). It means maintaining mindfulness and overcoming psychological and individual factors (alcohol and substance abuse, depression, fear) (Sarkar, et. al., 2008). In short, it means gaining discursive power against all odds.

Due to its success, the Sonagachi project has been analyzed and replicated in various communities across India. Qualitative and descriptive research on the negotiations component of the Sonagachi project has: explored the project's development and intervention process (Sarkar et. al 2004); analyzed how negotiations are one factor which contributed to the mobilization of collective identity amongst Sonagachi Project participants (Ghose, Swendeman, George, & Chowdhury, 2008); identified how empowerment fostered through the Sonagachi Project has reduced sex worker vulnerability to HIV and sexually transmitted diseases (Swendeman, et. al., 2009); provided a deeper look at the history of the project and the education programs and methods used (Sarkar, Basu, Rotherham-Borus, and Newman, 2004); and lastly, also critiqued the replicability of the Sonagachi Project beyond Kolkata and investigated the impact negotiation skills trainings for sex workers has had on disrupting sex-trafficking and the spread of HIV along the East Indian border which adjoins

Nepal, Bhutan, and Bangladesh (Sarkar, Bal, Mukherjee, Chakraborty, Saha, Ghosh, and Parsons, 2008).

In considering your question on what lessons I had learned from my practical classes in PCS, I am drawn to this case because the related research on the Sonagachi project challenged me to consider negotiations as both an internal and external approach to fostering conflict transformation. This lesson is unique, as in my course, negotiations was only centered as a political intervention for high-level state actors. As a method for intervention in conflict resolution, negotiations is often considered suitable for high-level state actors and leaders, and rarely looked at as a tool to be employed at the grassroots level (Lederach, 1997). The Sonagachi Project subverts these norms, and this case-study shows how skills in negotiations can provide opportunities for conflict transformation at the individual and grassroots level. Specifically, skills in negotiations had helped prepare sex workers to define their intragroup interest and network with stakeholders. Hard and soft skills of negotiation also helped them to advocate for their health and safety with clients and reduced their vulnerability to contracting HIV. Overall, this case study empahsizes how from preparations to payment, sex worker negotiation for condom use is a radical yet necessary means of survival.

As previously mentioned, my negotiations class did not specifically discuss how negotiations theory has been employed to address sexual and gender-based violence. My coursework, however, allowed me to examine how negotiations skills have helped sex workers in India combat exploitation and violence, and advocate for safer

working conditions. Additionally, this coursework taught me that negotiation skills when employed at the grassroots level empower individuals as well as contribute to forming a greater collectivity against violence.

In reflecting on this case study, and considering the power of negations skills training for the individual, I wonder how more practical and basic courses like negotiations can be adapted for a curriculum on sexual and gender based violence. Can you speak on how you will consider this adaptation?

Cooper:

This example makes me think. This certainly provides a case-study which challenges Lederach's Peacebuilding Pyramid (1997) as well as widens and deepens Fisher, Ury, and Patton (2011) negotiations theory. Additionally, it tethers the concept of collective identity and social capital, which are also foundational theories of the field, to the examination of sexual and gender-based violence and redress. This challenge and bridge position a class on negotiations within my desire to employ a praxis which offers students an opportunity to understand both the structural and personal demands and requirements for transformative conflict engagement.

Broadly, your discussion on negotiation theory and the power of negotiations skills training, makes me consider how a class which focuses around negotiations can offer students an opportunity to understand and engage with sexual and gender-based violence as a student of PACS. This engagement would offer students an opportunity to explore how each of us both mirror and enact larger social patterns by learning

from those who have used their voice to challenge these patterns everyday (e.g. Sonagachi project participants, the Me Too movement etc). Additionally this engagement would provide a space for students to practice their negotiations skills and non-violent communication strategies, as a means to affect social change. This engagement would allow them to consider how negotiations skills are a tool which can transform interactions with these patterns at the scale of the personal (inner) and structural (outer).

Specifically, this class will invite students to investigate cases which, like the Sonagachi Project, allow stakeholders at the grassroots, mid- and high- levels to use discursive power to combat sexual and gender-based violence. Additionally, students will be invited to hone their own hard and soft negotiation skills so that they may partake at these various levels outside the classroom. This will allow them to recognize and join the collectivity needed to disrupt social patterns which perpetuate sexual and gender-based violence in the day-to-day.

Through this classroom praxis a class on negotiations will position students to communicate across differences and enable them with the tools needed to invent narrative practices that do not merely respond or react, but rather disturb and discover new possibilities within the self-organizing systems which perpetuate sexual violence at a societal level, of which they are a part. This approach to incorporating these practical and theoretical lessons in a class on negotiations is influenced by the lessons from your discussion on *Negotiations DST 5205* as well as the *Peace Practice:*

Transformation of Self and World PCE 230 syllabus, which is highlighted in the *Transformative Action* reflection in chapter four.

It is clear that your experience as a teacher for survivors of exploitation has inspired you to consider the careful process of curating a PACS course on sexual and gender-based violence. Is there anything specific from your experience working with survivors that you feel is essential to incorporate into this class?

Bonnie:

Many of the lessons I learned while working with survivors have been discussed in the aforementioned chapters, however one area that I think could be given specific focus is consideration for a class on peace psychology and trauma informed conflict engagement.

Coercive and violent sex trade strips away agency, security, and trust. Sexual exploitation is an increasing global issue with countless undocumented cases (Kennedy, Klein, Bristowe, Cooper and Yuille, 2007). What I learned from my time working with survivors is that, the increase in numbers of youth affected by sexual violence and the impact this violence has on cognitive development and mental health, necessitate a transformative response to conflict engagement and peace education. For example, in considering how to better prepare PACS students as peace educators, a consideration mentioned in the *Rationale*, there must also be consideration for how trauma seeps into classrooms in conflict zones. Research in the areas of psychology and cognitive studies has presented understanding of the ways traumatic experiences can profoundly affect memory, language development, and

writing (Cole, Eisner, Gregory, Ristuccia, 2013). This effect interferes with student capacity to master the basic subject matter that is at the center of every school's curriculum. In witnessing this first hand in my own classroom, I am left wondering how trauma and psychology can be incorporated into peace and conflict studies curriculum in a way that fosters holistic understanding of the conflict complexities related to sexual exploitation and gender-based violence.

This consideration goes beyond the classroom, and opens up space to think about the physical and social-psychological dimensions of sexual exploitation and gender based-violence. Readings on PACS literature from authors highlighted in *Background*, such as Zembylas (2007;2013), offer a consideration for understanding trauma dynamics and emotional nuances in conflict and may help to guide a class in exploring topics related to trauma, healing and reconciliation in redressing SGBV. I would also like to revisit the discussion in the *Introduction* about the *sexual* and the erasure of the sexual in considering the nuances of SGBV, this nuance, the personal, was extremely relevant in understanding the lived realities of my students in some instances students would feel tethered to their pimps and abusers in a way that is not often revealed in scholarship. I believe it is important to revisit this here as none of the case studies emphasized in this dialogue highlight the sexual exploitation and gender-based violence. One reading that could be considered for the curriculum is Brown (2019) who discusses pleasure activism in the context of the Me Too movement.

A topic that I wish I had the opportunity to explore in my studies is the correlation between generational trauma, colonization, and the exploitation of BIWoC. The impact of this correlation was visible in my classroom in Las Vegas, but I have struggled with conceptualizing this within a PACS framework. Could you please expand on this correlation and discuss how this will be incorporated in a PACS class on sexual and gender-based violence?

Cooper:

I think that a course on sexual and gender-based violence that fails to mention the exploitative and violent impact of historical imperial colonization on BIWoC, as well as the ongoing colonization of the bodies of BIWoC by the media, would do a disservice to the field. Indeed, PACS students should be able to understand the correlation between generational trauma, colonization and the exploitation of BIWoC. This understanding could serve to better address sexual exploitation and gender-based violence, and inform the development of interventions etc.

The Coalition to Stop Violence Against Native Women (CSANW) advocates for social change and to stop violence against Native women and children (NIWRC, 2020). They address the ongoing violence and genocide against Indigenous women, girls, trans and two-spirited people across North America. They highlight how these realities are embedded into systems of colonialism. This colonial mindset contributes to the 'dehumanization, fetishization, and hyper-sexualization of Indigenous people.' The acronym MMIWGT2S+ (Missing and Murdered Indigenous Women, Girls, Trans and Two-spirited relatives) has been coined to encapsulate this conflict. It

highlights how settler colonialism is ‘genocidal policy’ as it contributes to the ongoing exploitation and violence against Indigenous women, girls, trans and two-spirited people (NIWRC, 2020).

Gil’s (1999) socio-structural violence theory provides a framework to understand how society’s social structures perpetuate violations to the human condition as well as guidelines to disrupt these systems. For example, this theory offers a framework to grapple with how the exploitation of BIWoC is perpetuated by western colonial norms and values. For example, the norms and values in the US legal system are very paternalistic and take sovereignty away from tribal nations. This results in tribes being barred from prosecuting non-native offenders of violence on their lands. As a result there is a lack of intervention in cases of MMIWGT2S+.

Another example of how colonization perpetuates socio-structural violence is in the consideration of the erasure of gender diverse and gender non-conforming people. Gender diverse people include those who identify with local, indigenous or subcultural terms which do not fit into the binary gender system. These include Leitis in Tonga, Two-Spirit people in North America, Hijras in India, Fa'afafine in Polynesia and Muxe in Southern Mexico, amongst other recognitions of gender diversity. Colonization has resulted in binary notions of sex that dominate global discourses on gender which results in marginalization and stigmatization of gender diverse people and any who are dissidents of the Western gender and sexual norms (McLeod, and O’Reilly). This erasure of identity directly violates the innate human need for self-determination and perpetuates gender violence.

This consideration of colonization necessitates an understanding of intersectionality as Black women in particular face over criminalization and stigmatization. When partnered with the erasure of gender non-conforming identities this violence further endangers Black trans women. For example, 92% of murdered trans people in the US in 2019 were Black trans women (Human Rights Campaign, 2019), this points to the intersections of anti-trans violence and *misogynoir* (anti-Black misogyny).

In considering the intersection between indigenous and trans identities, social-structural violence results in underreporting of the violence against trans and gender non-confirming people. The intersections of the aforementioned discussions are highlighted by the Indigenous Kinship Collective (n.d.: n.p.):

> More than 90% of sex crimes on reservations are committed by non-Indigenous men, who are immune from prosecution by tribal courts. U.S. attorneys declined to prosecute 67% of sexual abuse, homicide, and other violent crimes against Indigenous Womxn [...] None of these statistics include the violence done against trans womxn, and gender non-confirming people, but only centers violence against cisgender womxn.

The intersectionality of this conflict is essential to a class on how colonization has directly impacted BIWoC. Theoretical frameworks such as socio-structural violence will help to guide this discussion within a PACS classroom.

In addition to socio-structural violence, Volkan's (2001) theory on transgenerational trauma can illuminate how narrative naming and social systems perpetuate destructive

conflicts. This theory opens up a conversation around healing, transformative justice and reconciliation when considering the long-term impact on BIWoC.

Resources for a class on this topic could include analyzing campaigns by organizations including the CSANW, the National Indigenous Women's Resource Centre and the Native Alliance Against Violence. This analysis could be fostered by the theoretical scholarship offered by Bubar (2013), who provides an examination on decolonizing scholarship that engages with violence against Indigenous peoples.

These theories and resources will be curated in the course syllabus which will also provide space to students to bring to the table their own resources and knowledge of this topic, and together as a learning community the class will creatively expand PACS frameworks to incorporate conflicts which have been systemically erased from PACS curriculum and scholarship.

Bonnie:

This answer is interesting and highlights how expansive the theoretical frames and case studies for this class could become. It also emphasizes the importance of student co-creation of knowledge which nests within a democratic and dialectic approach to classroom praxis. However, it does make me wonder whether narrowing the class around one specific case, or one specific lens, would not foster a deeper course. In considering the broad context we've discussed here, as well as the unique praxis which has been explored earlier, how do you plan to focus this into one class, and what would you title your class so that it communicates this focus across a university?

Cooper:

> It's always been a dream of mine to find a unique way to focus this class within a peace studies framework and to learn from the power of transnational feminism and the power of *Womxn*'s movements globally. I have always been so consumed, however, with analyzing the violence itself and the wars and conflicts it was rooted in, that I often neglected the other side of the coin- the peaceful side. And so, I would find it captivating to approach the topic from a peace studies mindset, and place resilience, revolution, organizing, and the arts at the epicenter of my class. I would then bookend this with meaty conflict analysis frameworks mentioned in this dialogue. With this in mind, I have considered many course titles, like, *Beyond Erasure: Nuances Needed to Examine and Redress SGBV; Women Advancing Practical capacity to explain and address SGBV;* and, *re-Writing Approaches in PACS to examine and redress SGBV*. I have settled on **Pussy's got your tongue? Let's talk about SGBV(!),** I believe this course title would properly encapsulate this need and communicate the dialectic approaches of the classroom, across a university as well as fit under a broader program of studies in PACS.

*

This discussion in conjunction with the praxis reflection aided me in developing content for a PACS course on SGBV. Together the reflection on context and praxis of this course nurture the curation of course content (syllabus and experiential learning activities). The sources highlighted in this dialogue will be included and expanded upon in the following

syllabus and supplemental course content. Through an additional iterative process, these sources will be questioned and expanded upon further in the syllabus.

A reflection on my own engagement with the topic in PACS challenged me to consider what materials will enhance an understanding of the nuances needed to explain and redress SGBV and subsequently contribute to understanding and overcoming the perpetuation of erasure. In this way, the dialogue process has afford this dissertation the space needed to reveal the existence of the field's reductionist approaches to framing SGBV in the classroom, explore and expand the field's pedagogical and theoretical roots (which contribute to this incomplete framing of SGBV), and reimagine a critical approach to peace education in light of the field's SGBV curriculum and scholarship related gaps. In conclusion, this space has nurtured the goal to concurrently reflect on my practices as a peace educator and thoroughly explore the background and context needed to answer the main question, how can we teach peace and conflict studies students about sexual and gender based violence?

Reader Response Questions:

1. What training or theoretical knowledge do you think would expand a PACS class on sexual and gender-based violence?
2. What case studies challenge Western colonial *otherness* by providing insight into the intersectional boundaries of gender and race?
3. What understandings of peace open up a dialogue around overcoming the exploitative, social-biological, and structural complexities that perpetuate sexual and gender-based violence?

CUMULATIVE SYLLABUS AND COURSE MATERIALS

This chapter provides a complete syllabus and an experiential learning activity (ELA) for a peace and conflict studies course on sexual and gender-based violence. These materials reflect a critical and intersectional approach to a peace education praxis. This approach is reflected in the dialectic nature of the syllabus. Dialogue is opened up by an inclusion of student voice in a revision process and co-facilitation framework. In this way this class becomes a learning community that radically appreciates a process of the co-creation of knowledge and platforms a problem-posing educational paradigm. This approach is essential to combating the erasure of SGBV nuances in PACS curriculum and scholarship as it provides space to challenge and expand existing related curriculums and scholarship.

For example, this approach is emphasized in the introductory description at the beginning of the syllabus. Students are immediately informed of the expectation of participation in syllabus creation as this introductory paragraph concludes with an invitation for students to "revise and question" the subsequent syllabus materials, activities and reading lists. Additionally, course objectives are suggested and made open for revision. Similarly, the syllabus leaves time and space to consider appropriate percentages and expectations of grades along the lines of class participation, class facilitation, practical assignments, fieldwork reports and final projects.

This approach to co-creating knowledge is also exemplified on the syllabus as the first two days are dedicated to revising the syllabus, and considering course contextualisation. Each following day is then made open for students to sign up to facilitate classes and engage with not only the instruments used to guide the class but also with the praxis needed to maintain

this paradigm throughout the semester. As a result this syllabus is both inquiry based and democratic, attempting to nurture a horizontal and radical approach to learning.

In addition to communicating a critical approach to classroom praxis this syllabus also offers a middle-out exhibition of course materials. Middle-out refers to a curation of content that situates practical exercises in the middle of the curriculum and bookends them with case-study and theoretical research. For example, this syllabus is organized with an introduction to foundational theories and case studies on violence which is then followed by practical exercises of non-violent communication, negotiations, field-work, and a 'do no harm' methodological praxis. This is then followed by theories and case studies of resilience, rebellion and revolution.

Each class is individually structured on a theory-to-case model. The first class of the week looks at the theoretical dimensions of specific themes and then the second day expands on these themes by learning from case-studies. The themes for each class reflect the various topics revealed throughout this dissertation. Each reading was carefully selected and considered for its either traditional or divergent discussion on the nuances of SGBV and each case looks to intersect voices of experience with peace and conflict studies scholarship and curriculum. Together the middle-out algorithm, theory-to-case model and curation of materials contribute to the facilitation of a course that challenges the reductionist framing of SGBV in PACS, explores and expands theoretical works, and practices a reimagining of the possibilities to explore SGBV in PACS classrooms.

Together the process and materials communicated in the syllabus and supplemental materials directly answer the main question, how can we teach peace and conflict studies students

about sexual and gender-based violence? This question is essential to ask as it challenges the perpetuation of SGBV nuance erasure in PACS curriculum and scholarship. The approach to arriving at these results not only produced the following content, but also had direct influence on my journey to establish a critical peace education praxis of my own.

Cumulative Syllabus

The following material is a cumulative syllabus for a PACS class on sexual and gender based violence. Following this syllabus is a supplemental ELA which is part of the greater praxis mission of this course.

Pussy's got your tongue? Let's talk about SGBV(!)

Spring or Fall Semester

This course centers the intersections of sexuality, gender, race, ethnicity, age, nationality, and citizenship to consider voices from the Western and non-Western world which name and address the perpetuation of sexual and gender-based violence. This conjunction challenges colonial, post-colonial and masculine paradigms of *otherness* which perpetuate sexual and gendered conflict. Additionally this class puts practice equivalent to theory and engages students with the know-how for trauma-informed, non-violent, and transformational approaches to dialogue, communication, and research methodologies, so that they may engage in the collectivity needed to change the status-quo which contributes to the aforementioned perpetuation of destructive conflict. The central aims of this course are to examine and expand the theoretical thinking of peace and conflict studies to be more intersectional and position activism against violence in conversation with possibilities for change in the 21st century.

This class approaches this mission by a theory to case methodology and a critical peace education praxis. Thus this syllabus is inquiry-based (open to student revision and suggestions) and each class first engages with theoretical frameworks and subsequently analyzes related cases.

Course Objectives: *(These objectives are open for revision)*

1. To study sexual and gender-based violence through peace and conflict studies lenses so that the field of PACS may be more inclusive.
2. To engage with conflict transformation as students and student-researchers from within the academy.
3. To develop analytical reasoning skills which are required to apply theories, methodologies and lenses to specific case-studies.
4. To practice non-violent communication and facilitation skills and tackle the practical needs of addressing sexual and gender-based violence.

5. To exercise mindfulness practices, such as meditation and reflection, and disrupt habits of meaning-making.
6. To develop qualitative research skills, like interviews and dialogue facilitation, and understand how these help to navigate the nuances of peace and conflict studies research which engages with the complexities of sexual and gender-based violence.
7. To learn trauma-informed conflict engagement skills to bridge theory with practice in the field.

Course Responsibilities : Your Assignments and My Expectations

Class Participation (10%/ ?) (*Open for revision and suggestions*)
This class is strongly participatory. And looks to offer students a space to curate the co-creation of knowledge and model a democratic classroom pedagogy. This is a discussion style class. Students will each have an opportunity to facilitate class and active participation is encouraged and expected.

Participation means you have done all the readings, taken active part in discussion and group work, participated in the ELA(s), engaged in facilitating classmates, and completed research and reflection assignments. Participation will count towards your grade. You will receive two grades, one reflects your own active participation and engagement, the other reflects the participation of the class *as a whole.* Whole class participation means shared responsibility for attendance, timeliness, engagement in debates and ELAs, and active practice of co-creation of knowledge. This means that if anyone is absent or not participating the entire class will have to determine whether the reason is justified and what the impact should be on the class grade. This approach to participation will bring up questions regarding peace practice, solidarity, mindfulness and community engagement in learning communities. In questioning this our class will put PACS theories into practice and establish a deeper understanding of what it means to engage with peace and conflict.

The grading rubric for assignments related to class participation will be contracted on the first day of class together.

Class Facilitation/ Leading (10%) (*Open for revision and suggestions*)
At least once during the course students are expected to facilitate a class. You may facilitate class on your chosen topic through a discussion on class readings or present the lessons from class readings in the form of an ELA (experiential learning activity). If you would like for class to be outside of the classroom you must notify the class one week prior to your activity. If you select this option you are responsible for managing all the logistics needed. You are allowed to work in a group or solo. You are allowed to facilitate more than one class if slots are available. (Reminder: participation rubric will be created as a whole class on the first day of class).

Personal Practices
Mindfulness practice is useful for self-care and mindful conflict engagement. We will start each class with mindfulness practices which will consist of seated meditation, moving meditation and guided meditation. The goal of these meditations is to build your capacity to work in conflict.

Fieldwork Report: *(30% /? grade % allocation will be decided as a class whole)*
As part of your work in this class you will be expected to identify and engage with a campaign or group that is working to support survivors or address violence systems that perpetuates sexual and gender-based violence. As our work in the classroom will be challenging us to identify violent and transformational approaches to conflict engagement, your fieldwork will supply an important

opportunity to learn about the complexities which perpetuate violence and your capacity to enact change. Throughout the semester your fieldwork experiences and classroom exercises will support learning and skill acquisition. Through classroom discussion these experiences should contribute to a rich co-creation of knowledge amidst the classroom community.

To formalize the learning and co-creation of knowledge you will write three reports over the semester. The reports should apply theoretical lenses from class readings, reflect on your positionality, and identify research gaps and recommend ways these gaps can be addressed by PACS scholars. [For example, if you engage with a local LGBT2S+ campaign by observing their online activity or participating as a volunteer, you may: apply the theories of structural violence to grapple with the systems of oppression this community faces; reflect on your position as an academic from an observational standpoint or how your own identities interact with the campaign; may identify a gap in statistics on gender-based violence which do not include the Two Spirit community; and suggest that PACS scholars can address this gap by naming it in their policy recommendations, community development, campaigns and theoretical contributions.]

The Final Project *(50%/? grade % will be decided as a class whole)*
The Final Project should reflect cumulative learning in the course. This cumulative learning can be communicated via a creative arts project, group ELA creation, or traditional analytical paper. This project can be undertaken as a group or solo. Every project idea must be approved by the class as a whole on the first tuesday of the fifth week of class. You may email your proposal for final projects the night before or present your idea to the class on that day. Week 12 and 13 will be reserved for in class art presentations, ELAs, and guided discussions.You are encouraged to pick a slot even if you are writing an academic paper as your final project, in which case you would be invited to present your paper as you would at an academic conference and guide a discussion. By Week 5 you must confirm which day during these two weeks you will be presenting/facilitating your final project.

Our Responsibilities

Our responsibilities are rooted in sustainability, acknowledgement, non-violent communication, and grading. These sections of the syllabus shall be discussed and drafted together during the first class to foster the "housekeeping" norms of our learning community.

Sustainability:

Acknowledgment:

Non-Violent Communication:

Grading:

Week 1 **Welcome to *Pussy's got your tongue? Let's talk about SGBV(!)***

#1 Tuesday **Introductions; Discussion on Syllabus, Responsibilities, and Readings**

Who are you? What would you like to get out of this course? What are your pronouns? What are your access needs? (They may be shared privately if you prefer).

Revision of syllabus and drafting of responsibilities, including the co-creation of our grading rubric.

Readings on each class day are also up for replacement or additions. Feel free to bring you ideas for supplemental readings to class!

#2 Thursday **Course Context**

What experiences do you have that directly relate to course content? In class creative expression assignment on course content (writing, drawing, digital arts).

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *u. Chi. Legal f.*, 139.

Class Discussion Study Questions - What are the main tenets of feminism which Crenshaw critiques? How does Crenshaw introduce us to intersectionality, and how does it relate to sexual exploitation and gender-based violence? What divergences and trends in PACS does Crenshaw speak to? Is this controversial? (These questions are possible starting points,you are encouraged to add to these questions during class discussion, Reminder: we are all learning together).

Week 2 Structural Violence and Gender

#3 Tuesday **Theory: Structural Violence**

Confortini, C. C. (2006). Galtung, violence, and gender: The case for a peace studies/feminism alliance. *Peace & Change*, *31*(3), 333-367.

Gil, D. G. (1999). Understanding and overcoming social-structural violence. *Contemporary Justice Review*, *2*(1), 23-35.

Kester, K., and H. Cremin. (2017). "Peace Education and Peace Education Research: Toward a Concept of Poststructural Violence and Second-Order Reflexivity." *Educational Philosophy and Theory* 49: 1415–1427. doi: 10.1080/00131857.2017.1313715

Facilitator(s): _____

#4 Thursday **Case Study: The Criminalization of Sexually Exploited Youth in the U.S.**

Presentation on The Embracing Project: Las Vegas Nevada

Brown, C., & Mauger, B. (2019). *Free Cyntoia: My search for redemption in the American prison system*.

Hampton, M. D., & Lieggi, M. (2020). Commercial Sexual Exploitation of Youth in the United States- A Qualitative Systematic Review.

Menaker, T. A., & Franklin, C. A. (2013). Commercially Sexually Exploited Girls and Participant Perceptions of Blameworthiness- Examining the Effects of Victimization History and Race Disclosure. Journal of Interpersonal Violence, 28(10), 2024–2051

Facilitator(s): _____

(By now you should have decided on your fieldwork engagement. If you have not done so already, notify the class on your chosen topic).

Week 3 Narrative and Gender

#5 Tuesday Critical Narrative Theory

Cobb, S. (2013). Introduction. In *Speaking of violence : the politics and poetics of narrative dynamics in conflict resolution* . Oxford University Press.

Cobb, S. (2013). Chapter one. In *Speaking of violence : the politics and poetics of narrative dynamics in conflict resolution*. Oxford University Press.

Scarry, E. (1985). Introduction. In *The body in pain: The making and unmaking of the world.* (pp.3-26) New York: Oxford University Press.

Scott, J. (1990). A Saturnalia of Power: The First Public Declaration of the Hidden Transcript. In *Domination and the Arts of Resistance: Hidden Transcripts* (pp. 202-228). Yale University Press. Retrieved September 8, 2020, from http://www.jstor.org/stable/j.ctt1np6zz.12

Scott, J. (1990). Behind the Official Story. In *Domination and the Arts of Resistance: Hidden Transcripts* (pp. 1-16). Yale University Press. Retrieved September 8, 2020, from http://www.jstor.org/stable/j.ctt1np6zz.5

Facilitator(s): _____

#6 Thursday Rewriting narratives

Bartnett, P.E. (1997). Figurations of Rape and the Supernatural in Beloved. *PMLA : Publications of the Modern Language Association of America*, *112*(3), 418–427. https://doi.org/10.2307/462950

Horvitz, D. (2000). Literary Trauma: Sadism, Memory, and Sexual Violence in American Women's Fiction. New York: State University of New York Press.

Musser, A. J. (2016). Queering Sugar: Kara Walker's Sugar Sphinx and the Intractability of Black Female Sexuality. *Signs: Journal of Women in Culture & Society*, *42*(1), 153–174. https://doi-org.mutex.gmu.edu/10.1086/686756

Reed, R.R. (2007) "The Restorative Power of Sound: A Case for Communal Catharsis in Toni Morrison's Beloved." Journal of Feminist Studies in Religion 23.1

Sargent, A. (2017, November 12). Kara Walker Showed Me the Horror of American Life. Retrieved September 08, 2020, from https://www.vice.com/en_us/article/59ywgz/kara-walker-showed-me-the-horror-of-american-life

Sorcha, G. and Brigley Thompson, Z. (2010) Introduction: Feminism without Borders: The Potentials and Pitfalls of Retheorizing Rape. In Feminism, Literature and Rape Narratives (pp. 23–44). Routledge. https://doi.org/10.4324/9780203479735-7

Facilitator(s): _____

Week 4 **Conflict Economies and Sex Trafficking**

#7 Tuesday **Theory: Conflict Economies and New Wars**

Andreas, P. (2004). The Clandestine Political Economy of War and Peace in Bosnia. *International Studies Quarterly*, *48*(1), 29–52. https://doi.org/10.1111/j.0020-8833.2004.00290.x

Collier, P. (2000) Economic Causes of Civil Conflict and Their Implications for Policy, Economics of Crime and Violence Paper. World Bank. Washington DC.

Collier, P. and Hoeffler, A. (2004). "Greed and grievance in civil war," Oxford Economic Papers, Oxford University Press, vol. 56(4), pages 563-595.

Kaldor, M. (1999). Bosnia-Herzegovina: A Case Study of a New War [in] New and old wars: Organized violence in a global era. In M. Kaldor (Ed.), New and old wars: Organized violence in a global era (pp. 31–68). Polity Press.
http://readinglists.exeter.ac.uk/ssis/politics/POLM051/POLM051_26_cv.pdf

Facilitator(s): _____

#8 Thursday **Mapping Exercise: Economics and Sexual Exploitation**

Jennings, K. M. and Nikolić-Ristanović, V. (2009). UN Peacekeeping Economies and Local Sex Industries: Connections and Implications. MICROCON Research Working Paper 17, Brighton: MICROCON. https://www.fafo.no/images/pub/eksterne/Final_MicroCon_paper_Jennings_Nikolic.pdf

Korman, R. (2014). The Tutsi body in the 1994 genocide: Ideology, physical destruction, and memory. In Anstett É & Dreyfus J. (Eds.), *Destruction and Human Remains: Disposal and Concealment in Genocide and Mass Violence* (pp. 226-242). Manchester: Manchester University Press. Retrieved from http://www.jstor.org.mutex.gmu.edu/stable/j.ctt1wn0s3n.14

You will engage in creating mind maps to deconstruct economic complexities of conflict and how this directly relates to sexual exploitation and gender-based violence.

Facilitator(s): _____

Week 5 Negotiations and Combatting Gendered Violence

#9 Tuesday **Theory and Practice: Negotiations**

Part I: Theory

Fisher, R., Ury, W., & Patton, B. (2011). Getting to yes : negotiating agreement without giving in (Third edition, revised edition.). Penguin Books.

Part II: Learning from the Sonagachi Project

Ghose, T., Swendeman, D., George, S., & Chowdhury, D. (2008). Mobilizing collective identity to reduce HIV risk among sex workers in Sonagachi, India: the boundaries, consciousness, negotiation framework. *Social science & medicine*, *67*(2), 311-320.

Jana, Smarajit & Basu, Ishika & Rotheram-Borus, Mary & Newman, Peter. (2004). The Sonagachi Project: A Sustainable Community Intervention Program. AIDS education and prevention : official publication of the International Society for AIDS Education. 16. 405-14. 10.1521/aeap.16.5.405.48734.

Part III: Brief Discussion on Final Project Proposals:

Final Project Proposal is due in class. Class will confirm all topics and project logistics as a whole.

Facilitator(s): _____

#10 Thursday **Practice Intensive**

Today's class will be dedicated to practical training of negotiations skills and non-violent communication. This training will introduce you to the skills needed to combat sexual and gender violence on the day-to-day and join in the collectivity needed to transform conflict for constructive gender relations.

Facilitator(s): _____

Week 6 **Mid Semester Break**

#11 Tuesday **No class**

#12 Thursday **No class – Prepare for next week's Field Work Debrief session**

Week 7 **Methodology for Trauma-Informed Conflict Engagement**

#13 Tuesday **Transformative and Trauma-Informed Engagement**

Lederach, J. P. (2003). The little book of conflict transformation. Intercourse, PA: Good Books.

Schirch, L., & Campt, D. W. (2007). *The little book of dialogue for difficult subjects: A practical, hands-on guide*.

Zembylas, M. (2013). Critical pedagogy and emotion: working through "troubled knowledge" in posttraumatic contexts. Critical Studies in Education, 54(2), 176–189. https://doi.org/10.1080/17508487.2012.743468

Facilitator(s): _____

#14 Thursday **Experiential Learning Activity (ELA)**

You will participate in an ELA led by the course lecturer on interviewing difficult subjects with transformative and trauma informed practice.

Facilitator(s): _____

Week 8 **Learning from each other - Fieldwork Retreat and Dialogue**

#15 Tuesday **Fieldwork exchange - The Self**

Class Discussion Prompts on Positionality- what are your identities that emerged during fieldwork engagement? What are your loyalties and how did you prioritize them? What are three unspeakable loyalties (remember, you are part of the conflict) that you discovered? When did you notice yourself getting pulled off-purpose and why? Did you negotiate with that? Give an example of you engaging courageously.

(These questions are possible starting points,you are encouraged to add to these questions during class discussion, Reminder: we are all learning together)

Facilitator(s): _____

#16 Thursday **Fieldwork exchange - The Learning Community**

Class Discussion Prompts on PACS Theories and Research Recommendations - describe an intervention you enacted or learnt from, what theories of PACS does this speak to or expand? How did you consider ethics in your engagement? What previously hidden resources or conflicts did you find? How can these resources or conflicts be engaged with?

(These questions are possible starting points,you are encouraged to add to these questions during class discussion, Reminder: we are all learning together)

Facilitator(s): _____

Week 9 Trauma — Postmodern Colonization: Gender Binary And Generational

#17 Tuesday **Theory**

Volkan, V. D. (2001). Transgenerational Transmissions and Chosen Traumas: An Aspect of Large-Group Identity. Group Analysis, 34(1), 79–97. https://doi.org/10.1177/05333160122077730

Butler, J. (1990). *Gender trouble : feminism and the subversion of identity* . Routledge. (Read Chapter IV *Theorizing the Binary, the Unitary and Beyond* and the Conclusion).

McLeod, L., & O'Reilly, M. (2019). Critical peace and conflict studies: feminist interventions. Peacebuilding, 7(2), 127–145. https://doi.org/10.1080/21647259.2019.1588457

Facilitator(s): _____

#18 Thursday **Decolonizing Sexual Violence**

Amnesty International. “Chapter 1: Introduction.” Maze of Injustice: The Failure to Protect Indigenous Women from Sexual Violence in the USA. New York: Amnesty International, 2007. 1-10. PDF.

Bubar, R. (2013). Decolonizing Sexual Violence: Professional Indigenous Women Shape the Research. *International Review of Qualitative Research*, *6*(4), 526–543. https://doi.org/10.1525/irqr.2013.6.4.526

Smith, Andrea. “Sexual Violence as a Tool of Genocide.” Conquest: Sexual Violence and American Indian Genocide. Cambridge: South End Press, 2005. 7-33. Print

Facilitator(s): _____

Week 10 **Body Politics: The Fight for Self Determination**

#19 Tuesday **Body and Identity Politics**

Brown, A. M. (2019). *Pleasure activism: The politics of feeling good*.

Hines, S. (2020). Sex wars and (trans) gender panics: Identity and body politics in contemporary UK feminism. *The Sociological Review*, *68*(4), 699–717. https://doi.org/10.1177/0038026120934684

Facilitator(s): _____

#20 Thursday **U.S. Movements for Self-Determination**

Bravin, J. (2020, June 15). *Supreme Court Rules for Gay and Transgender Rights in the Workplace*. WSJ. Retrieved from https://www.wsj.com/articles/supreme-court-rules-for-gay-rights-in-the-workplace-11592230310

Mirk, S. (2018, October 29). *Welcome to the Worst State for Women*. The Nib. https://thenib.com/welcome-to-the-worst-state-for-women/

Bring one or two examples of articles, interviews, short videos, political cartoons, comics etc. to present and discuss in class.

Facilitator(s): _____

Week 11 **Transnational Feminist Theory and Women’s Activism**

#21 Tuesday **Theory**

Pick one chapter from the following book and be prepared to discuss it in class.

Nagar, R., & Swarr, A. L. (2010). *Critical transnational feminist praxis*. Albany: State University of New York Press.

Facilitator(s): _____

#22 Thursday **Praxis Dialogue**

Cumulative discussion applying theories and cases from class to consider and question transnational feminist praxis - Consider trends and divergences in theory and practice.

Facilitator(s): _____

Week 12 Final Projects

#23 Tuesday **Presentation of Final Projects**

Facilitator(s): _____

#24 Thursday **Presentation of Final Projects**

Facilitator(s): _____

Week 13 Final Projects

#25 Tuesday **Presentation of Final Projects**

Facilitator(s): _____

#26 Thursday **Presentation of Final Projects**

Facilitator(s): _____

Week 14 Conclusions and Evaluation

#27 Tuesday **Reflection on Key Learnings**
This is also your last chance to bring questions to class related to your fieldwork reflection papers.

Facilitator(s): _____

#28 Thursday **Evaluation**

Facilitator(s): _____

Experiential Learning Activity

One trend which was revealed by the reflexive methodology, was the importance of experiential learning for fostering transformative and conscious engagement from within the classroom. Bajaj (2015, p. 155) highlights how "Educators can provide learners with information **and experiences** that lead to the knowledge, skills, attitudes, behaviors, and worldviews that promote peace **[emphasis added]**." This class will foster many experiences, but the ELA offers students a rich opportunity to practice methodologies and consider research ethics for conflict engagement.

This ELA is adapted from one made in collaboration with my colleague Mina Tolu for our *Conflict Inquires* course, *CONF 610*. Together we considered the best way to expose students to interviewing difficult subjects around LGBTQ+ issues. This ELA has been adapted to consider this violence in both the United States and European context, as previously it solely focused on Europe. Additionally, as the creation of the syllabus revealed additional theoretical trends and case studies that could help ground experiential learning, this ELA was also adapted to incorporate the preliminary classes (Class #1-#13). As a result this ELA offers students an opportunity to practice challenging their biases, constructing interview questions, facilitating non-violent interview practices, instituting coding schemes for meaning-making, and reflecting on the results of this qualitative research process. This ELA includes a facilitator's guide and materials for three working stations.

ELA Facilitator Guide

Outline

- **I.** Station One: Conflict Analysis & Interview Design
  - **A.** Station One: Direction Sheet
    - **1.** Learning Goals and Objectives
    - **2.** Station One Instructions
  - **B.** Station One: Folder One - Combating Bisexuality Erasure
    - **1.** Part One: Identify Ethical Dilemmas
    - **2.** Part Two: Draft Interview Questions
  - **C.** Station One: Folder Two - Vulnerability & Susceptibility; HIV & Race
    - **1.** Part One: Identify Ethical Dilemmas
    - **2.** Part Two: Draft Interview Questions
- **II.** Station Two: Interview Practice for Conflict Analysis
  - **A.** Station Two: Direction Sheet
    - **1.** Learning Goals and Objectives
    - **2.** Station Two Instructions
  - **B.** Station Two: Folder One - Narrative Violence & Transformation
    - **1.** Part One: Practical Exercise; structured interview
    - **2.** Part Two: Self-Guided Group Reflection
  - **C.** Station Two: Folder Two - Narrative Violence & Transformation
    - **1.** Part One: Practical Exercise; unstructured interview
    - **2.** Part Two: Self-Guided Group Reflection
- **III.** Station Three: Interpreting Interviews as Conflict Analysts
  - **A.** Station Three: Direction Sheet
    - 1. Learning Goals and Objectives
    - 2. Station Three Instructions
  - **B.** Station Three: Folder One - LGBTIQ Youth Activism in Malta
    - **1.** Data Analysis of a Structured Interview,
    - **2.** Independent Learning Exercise
  - **C.** Station Three: Folder Two - Narratives of Older Gay Men in Malta
    - **1.** Data Analysis of an Unstructured Interview
    - **2.** Independent Learning Exercise
  - **D.** Station Three: Folder Three - Experiences of Youth Activism in Europe
    - **1.** Data Analysis of an Alternative/Innovative Interview
    - **2.** Independent Learning Exercise

Facilitator Instructions

1. Create three stations in the classroom with clear sound barriers, or in three different rooms, or make three different folders (one per station) in an online shared drive.
2. Place materials in concealed folders, envelopes, or as sub-folders in their respective station folders on the drive.
3. Title each folder as indicated in the outline above; e.g. Label folder one "Station One: Folder One - Combating Bisexuality Erasure" and label folder two "Station One: Folder Two - Vulnerability & Susceptibility; HIV & Race" etc.
4. Ensure the direction sheet of each station is clearly visible; e.g. face up on the table on top of envelopes, or in the respective online drive.
5. Go over "ELA Agenda" and "General Instructions" with the entire class.
6. Encourage participants to self-organise at the different stations (3-5 members per station), which will run concurrently - or split them into breakout rooms on your online learning platform (share the link to the respective online drive folder through the breakout room chat function).
7. Instruct participants not to select their folder until they have read the station specific direction sheet provided.
8. Check in on stations while ELA is running to ensure participants are moving through the exercise smoothly, and ask clarifying and thought provoking questions to keep them engaged.
9. Inform participants when it is time to switch stations - provide 5 minute notice
10. At the end of the ELA gather participants together at one meeting spot and facilitate dialogue

Mindfulness Note: *As a facilitator you are still strengthening your skills in nonviolent communications and transformative action by using your active listing and engagement skills to guide the class through the exercise. You will get as much out of this as you put into it. Your role is no less important in the outcomes and process of this ELA as those who are working through the stations.*

ELA Agenda & General Instructions

ELA Agenda: Class #14

- ★ 5 mins: Introduction
- ★ 30 mins: First rotation
- ★ 30 mins: Second rotation
- ★ 5 mins: Break
- ★ 25 mins: Group discussion and debrief

General Instructions

- ★ Break off into three groups and situate yourselves at station one, two or three.
- ★ Read station directions and select one station activity, i.e. folder.
- ★ Work at station for 30 minutes and then rotate to the next station, if you are at station three go to station one, if you are at station one go to station two, if you are at station two go to station three.
- ★ After two rotations join me, the facilitator, in the main room for final dialogue.

Station One: Conflict Analysis & Interview Design

Station 1 Learning Goals & Objectives

Learning Goals:

- Understand some of the ethical dilemmas that might occur when choosing who to interview and when designing interviews;
- Become familiar with the potential challenges related to designing interview questions for a specific conflict context, that are in tune with ethics.

The overall objective: After completing this exercise, students will have gained some experience in considering ethical dilemmas, and in designing interviews within the field of Peace and Conflict Studies (PACS) that directly look to research sexual and gender based violence.

Instructions

1. Consider assigning the roles of timekeeper, process facilitator, and note taker (*if there are only two people in the group, just choose two or split the roles between you*).
2. Select one of the two thematic folders.
3. Follow the corresponding directions in the envelope you select.
4. Please do not write on the ELA materials.
5. Before you leave the station, put all materials back in the envelope.

Mindfulness Note: *You will get as much out of this experience as you put in. Take your time and think critically. This session is more about the design mindset than production outcomes.*

Conflict Analysis and Interview Design

Folder One: Group Materials

Learning Format: Self-guided dialogue
Time: 30 minutes (*approx. 15 minutes per part*).

Welcome! This is the first step in your interview process. We have learned that PACS is both a research discipline and an engagement praxis. At the core of this discipline is the notion that conflict engagement requires multi-level critical conflict analysis and a "do no harm" agenda that is informed by non-violent communication, intersectional praxis, and trauma-informed practice. It is now up to you to take your analytical and practical know-how from the field and apply it to your interview design. As researchers from this discipline you may want to use an interview methodology to grasp layers of understanding, ground a theoretical framework, spark action, or all of the above. The first step in employing an efficient, effective, and ethical interview method is a thoughtful design that considers the context and nuances of the conflict you tend to engage with.

For this session please (re)review the abstract (below) from Berbary and Guzman, "We Exist: Combating Erasure Through Creative Analytic Comix about Bisexuality", and then complete *Part One: Identify Ethical Dilemmas* and *Part Two: Draft Interview Questions* as outlined on the next sheets.

> "As the voices of lesbian, gay, and transgender (LGT) individuals gain inclusion in academic spheres, bisexual experiences continue to be silenced and excluded from the discussion. In particular, systems of biphobia, monosexism, and erasure often coordinate to limit bisexual visibility and activism. This bisexual erasure translates into negative social experiences for bisexual individuals who must face a constant struggle to find belonging and acceptance. Therefore, this study used comix to bring awareness to the experiences of bisexual women as they navigated belonging and worked toward community transformation" (Berbary and Guzman, 2018).

Overall, your role is to design an interview that either: 1) gathers information on the conflict to inform analysis; or 2) aids to "bring awareness to the experiences of bisexual woman as they navigated belogning and worked towards community transformation" (Berbary and Guzman, 2018).

Part One: Identify Ethical Dilemmas

Guided Discussion

Considering the information above, use the following questions to guide a discussion on the ethical dilemmas one may encounter when designing interviews to gather information on this conflict, or otherwise.

1. Who are the main parties you would like to interview and why?
2. How would you contact them?
    a. What ethical dilemmas would you consider in connecting to potential interviewees? How might factors like age, country, power dynamics, and other factors change your approach?
3. What role should safety play in your design?
4. What would you do first? Gather potential interviewees or select an interview method (structured, unstructured, alternative/innovative)?
    a. What ethical dilemmas might be created by this decision ?

Part Two: Drafting Interview Questions

Application Exercise

Step 1: Keeping in mind your group discussion on ethics select an interview design- structured, semi-structured, unstructured, or alternative/innovative.

Step 2: Work as a group to draft interview questions. If you think that a structured interview might be the best methodology to use, draft several questions.

Similarly, if you think that it is best to use an unstructured interview, dialectical interview, or alternative approach, these may only require one or two open-ended questions. Additionally, consider how you will couple these question/s with other resources or engagement methods.

In all aspects, you must ensure that the interview curates enough content to satisfy the needs of your research, and benefit the interviewees.

Task reminder: Overall, your role is to design an interview that either: 1) gathers information on the conflict to inform analysis; or 2) aids to "bring awareness to the experiences of bisexual woman as they navigated belogning and worked towards community transformation" (Berbary and Guzman, 2018).

Conflict Analysis and Interview Design

Folder Two: Group Materials

Learning Format: Self-guided dialogue
Time: 30 minutes (*approx. 15 minutes per part*).

Welcome! This is the first step in your interview process. We have learned that PACS is both a research discipline and an engagement praxis. At the core of this discipline is the notion that conflict engagement requires multi-level critical conflict analysis and a "do no harm" agenda that is informed by non-violent communication, intersectional praxis, and trauma-informed practice. It is now up to you to take your analytical and practical know-how from the field and apply it to your interview design. As researchers from this discipline you may want to use an interview methodology to grasp layers of understanding, ground a theoretical framework, spark action, or all of the above. The first step in employing an efficient, effective, and ethical interview method is a thoughtful design that considers the context and nuances of the conflict you tend to engage with.

For this session please (re)review the abstract (below) from *Young African American Male–Male relationships: Experiences, Expectations, and Condom Use* (Taggart, Ellen & Arrington-Sanders, 2018), and then complete *Part One: Identify Ethical Dilemmas* and *Part Two: Draft Interview Questions* on the next sheets.

> "HIV disproportionately impacts young African American men who have sex with men (MSM). In this study, we sought to understand how previous relationship experiences and expectations for romantic relationships influence condom use among young African American MSM. Twenty African American MSM aged 16 to 24 years completed a semi-structured interview and questionnaire on sexual experiences, romantic relationships, and sexual behavior" (Taggart, Ellen & Arrington-Sanders, 2018).

Overall, your role is to design an interview that gathers information from Twenty African American MSM aged 16 to 24 years to inform analysis on male–male romantic relationships and condom use among young African American MSM.

Part One: Identify Ethical Dilemmas

Guided Discussion

Considering the information above, use the following questions to guide a discussion on the ethical dilemmas one may encounter when designing interviews to gather information on this conflict, or otherwise.

1. Who are the main parties you would like to interview and why?
2. How would you contact them?
    a. What ethical dilemmas would you consider in connecting to potential interviewees? How might factors like age, country, power dynamics, and other factors change your approach?
3. What role should safety play in your design?
4. What would you do first? Gather potential interviewees or select an interview method (structured, unstructured, alternative/innovative)?
    a. What ethical dilemmas might be created by this decision ?

Part Two: Drafting Interview Questions

Application Exercise

Step 1: Keeping in mind your group discussion on ethics select an interview design- structured, semi-structured, unstructured, or alternative/innovative.

Step 2: Work as a group to draft interview questions. If you think that a structured interview might be the best methodology to use, draft several questions.

Similarly, if you think that it is best to use an unstructured interview, dialectical interview, or alternative approach, these may only require one or two open-ended questions. Additionally, consider how you will couple these question/s with other resources or engagement methods.

In all aspects, you must ensure that the interview curates enough content to satisfy the needs of your research, and benefit the interviewees.

Task reminder: Overall, your role is to design an interview that gathers information from "twenty African American MSM aged 16 to 24 years to inform analysis on male–male romantic relationships and condom use among young African American MSM" (Taggart et al. 2018).

Station Two: Interview Practice for Conflict Analysis

Station Two Learning Goals & Objectives

Learning Goals:

- Practice positioning oneself as an interviewer from a PACS perspective
- Engage in critical reflection on interview skills and pinpoint areas for improvement

The overall objective: After completing this exercise, students will have gained some practice in structured or unstructured interview skills. Students should use this as a time to apply understanding of non-violent communication and trauma-informed praxis.

Instructions

1. Pick an envelope and follow the corresponding directions.
2. Before you leave the station, put all materials back in the envelope.

Mindfulness Note: *You will get as much out of this experience as you put in. Take your time and think critically . This session is more about how you approach interviewing people in person, than the outcome of those interviews. Therefore don't record the interview and be upfront with the person interviewing!*

Interview Practice for Conflict Analysis

Folder One: Structured Interviews

Learning Format: Practical Exercise and Self-Reflection
Time: 30 minutes (5 min. preparation, 15 min. interview, 10 min. self-reflection and group discussion).

This is it! After considering ethical dilemmas, designing the questions, approaching participants, and hopefully testing your questions on a few people… it is time to carry out your interviews!

You've been inspired by your class theories on narrative (Cobb, 2013), intersectionality (Crenshaw, 1989) and socio-structural violence (Gil, 1999). Considering their theoretical contents, you would like to investigate the social and political public discourse on LGBTQ2S+, as well as the hidden artful acts which look to challenge or resist violent conflict narratives and renew or reinscribe constructive narratives. You have decided that a structured interview is the best method for your skill set and have created a set of well thought out questions (see below). You also took your time to identify how to approach participants, how to explain your research to them, and how to talk to them about logistical issues like confidentiality, anonymity, recording.

Before you finally head out on campus to interview a stakeholder, make sure you have thoroughly read the questions and have the script at hand. (Since the prompt above is fictitious and you have not potentially considered the ethical dilemmas in creating these questions, it is essential you stick to script and offer full transparency about the exercise to the people who agree to be interviewed.)

Part One: Practical Exercise

Interview Exercise

Step 1: Keep your research questions in mind: What narratives on campus perpetuate violence against the LGBTQ2S+ community? What narratives effectively challenge this perpetuation of violence and look to affect change?

Step 2: Review your interview questions.

Question 1: Are you aware of how the LGBTQ2S+ community is considered in university policy?

Question 2: Do you feel the LGBTQ2S+ needs are reflected in the social activities offered by the university? *E.g. club, sports representation, health needs, safe community spaces, social mixers, curriculum, study materials, centres, community centres, dorm spaces/ living quarters etc.*

Question 3: Are you aware of any movements on campus or in the broader community that is working to challenge violent narratives against LGBTQ2S+? *E.g. art exhibits on campus, books available, music shared in common spaces, protests, film screenings etc.*

Step 3: Interview one willing participant on Campus (time is of the essence, don't go hunting for a participant in the streets). Do not go off script, unless you need to prompt or respond with clarifying information. For example if the interviewee asks "what does LGBTQI mean?" than by all means answer. Answer in a way that is content based, not opinion based.

Part Two: Self-Guided Group Reflection

Reflection Exercise

Step 1: Review Goal-Come together as a group and critically reflect on your interview; gain a deeper understanding of your strengths and weaknesses as interviewers, and comfort settings.

Step 2: Consider assigning the roles of timekeeper, process facilitator, and note taker.

Step 3: Discuss reflection questions

---

1. How did it *feel* to follow a script?
2. How did the structure of the interview impact the curation of content?
3. How would you record the interview (scribe, video, recorder, notes)?
4. Do active listening skills have a place in structured interviews?
5. If it is the responsibility of the interviewer to ensure the interviewee feels comfortable, then what can you do beforehand and/or during the interview to increase comfort? Did you feel responsible for the comfort and safety of the interviewee?
6. If an interviewee's uncomfortability is part of critical analysis, then how can you document and make meaning out of that?
7. Can you think of a creative way to hold a structured interview?
8. How can you disrupt power dynamics in an interview?
9. How has the study of PACS theories impacted your approach to initiating an interview?

Interview Practice for Conflict Analysis

Folder Two: Unstructured Interviews

Learning Format: Practical Exercise and Self-Reflection
Time: 30 minutes (5 min. preparation, 15 min. interview, 10 min. self-reflection and group discussion).

This is it! You've been inspired by your class theories on narrative (Cobb, 2013), intersectionality (Crenshaw, 1989) and socio-structural violence (Gil,1999). Considering their theoretical contents, you would like to investigate the social and political public discourse on LGBTQ2S+, as well as the hidden artful acts which look to challenge or resist violent conflict narratives and renew or reinscribe constructive narratives. You've decided an unstructured interview is the best approach as these "encourage more thoughtful, developed answers' ' or "dimensions of meaning" (Atkinson, 1998). You made sure to steer clear away from yes-no or dead-end questions. You chose this methodology as you believe that the person answering should have most control over the story that they tell.

One key element of your preparation for this interview was to consider ethics as a researcher in the field of PACS. You took your time to identify how to approach participants, how to explain your research to them, and how to talk to them about logistical issues like confidentiality, anonymity, recording.

Atkinson (1998) offers some good tips for carrying out unstructured interviews. We particularly liked what he had to say about looking into the future as an interviewer,

> "The most effective interview, accordingly, will be the one in which the interviewer can step back, observe the process that is occurring as it is happening, see which direction it might best go in, and know what question to ask next, all before it happens."

Before you finally head out on campus to interview one person, make sure you have thoroughly read the question, prepared some potential follow-up questions, understood the content briefing, and have the script at hand.

References:

Atkinson, R. (1998). *Qualitative Research Methods: The life story interview*. Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412986205

Part One: Practical Exercise

Interview Exercise

Step 1: Keep your research questions in mind: What narratives on campus perpetuate violence against the LGBTQ2S+ community? What narratives effectively challenge this perpetuation of violence and look to affect change?

Step 2: Consider your interview motive and approach.

> You may kickstart your informal dialogue off by discussing policies on campus or upcoming social events. The goal of this opening is to help you gain a better understanding of both the dominant narrative and hidden transcripts that contribute to the perpetuation of violence or those that look to effect change.

Step 3: Interview one willing participant on Campus (time is of the essence, don't go hunting for a participant in the streets). Be prepared to prompt or follow-up with other questions, to ensure you get more information from the participants. Try to keep the interview going for at least 5 minutes.

Part Two: Self-Guided Group Reflection

Reflection Exercise

Step 1: Review Goal-Come together as a group and critically reflect on your interview; gain a deeper understanding of your strengths and weaknesses as interviewers, and comfort settings.

Step 2: Consider assigning the roles of timekeeper, process facilitator, and note taker.

Step 3: Discuss reflection questions

---

1. How did the structure of the interview impact the curation of content?
2. Was it challenging to keep the flow of the conversation without being too directive, or facilitative?
3. How would you record the interview (scribe, video, recorder, notes)?
4. Did you feel responsible for the comfort and safety of the interviewee? If it is the responsibility of the interviewer to ensure the interviewee feels comfortable, then what can you do beforehand and/or during the interview to increase comfort?
5. If an interviewee's uncomfortability is part of critical analysis, then how can you document and make meaning out of that?
6. What creative ways can you facilitate unstructured dialogue?
7. How can you disrupt power dynamics in an interview?
8. How has your PACS education impacted your approach to initiating an interview?

Station Three: Interpreting Interviews as Conflict Analysts

Station 3 Learning Goals & Objectives

Learning Goals:

- Become comfortable approaching raw qualitative data.
- Gain consideration on the complexity of designing a coding scheme.
- Apply coding schemes for meaning-making within a conflict analysis framework that has been expanded to considered sexual violence and gendered complexties of conflict.

The overall objective: Be more familiar with meaning-making and coding of different data sets, according to the interview methodology that was used. (i.e knowing what to look out for). Practice questioning own biases in coding and meaning-making. Develop reasoning skills for transformative approaches to meaning-making.

Instructions

1. Choose one envelope each, work individually and follow the instructions in the envelope.
2. Please don't write on the ELA materials.
3. At the end of the round, put all materials back into the envelope for the next participant.

Mindfulness Note: *You will get as much out of this experience as you put in. Take your time and think critically . This session is more about how you approach data analysis for conflict transformation than production outcomes. You will be working individually, and can reach out to us with any questions or thoughts you would like to unpack.*

Interpreting Interviews as Conflict Analysts

Folder One: Data Analysis of a Structured Interview

Learning Format: Independent Learning

Congratulations! If you have reached this step in the process, it means that you have already designed and carried out interviews. However, don't celebrate just yet, as usually the final step includes as much work, or more, as all the previous steps. Atkinson (1998) says that "It is just as important to know what to do with what you have gotten as it is to have known how to get it in the first place" and we couldn't agree more!

In a non-ELA setting, you might be about ready to transcribe your interviews. Atkinson (1998) considers the recordings to be a *primary source*, and the transcripts to be a *secondary source*. The purpose of creating a transcript, is to create a clear data set from an otherwise complex and confusing amount of data. The time it takes to transcribe interviews might also depend on the interview methodology you have used for your research, and what the purpose of your research is. For example, a linguist might be recording every 'um', 'erm' and pause, which, let's face it, could take a while. Additionally in a non-ELA setting you would have already set parameters around your case study and would have identified the *who*, *what*, *when*, and *where* of the case. This process shall help you better understand the *why*. For this ELA the case study is the LGBTQI+ community in Malta in the last decade. The more structured the interview, the simpler it might be to structure the data too!

In this folder you are presented clean, clear and concise transcripts from a set of 19 structured interviews on *LGBTIQ Youth Activism in Malta*: *The Past and the Present.* (Castaniere & Farrugia, 2018). These interviews are presented in a published book, however they lack any analysis or interpretation. Therefore, the reader is left to make meaning out of these interviews on their own. Your role as a *PACS* researcher is to use these structured interview results as a secondary source, and create a plan for how you would interpret the data. You should be able to apply the information gained from the interview to both effectively and efficiently achieve potential research benefits.

References

Atkinson, R. (1998). *Qualitative Research Methods: The life story interview*. Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412986205

Castaniere, B., and Farrugia, K. (2018). *LGBTIQ Youth Activism: The Past and the Present.* MGRM.

Coding Exercise Option One

Application Exercise

Please consider all or some of the following questions;

1. How will you analyse/interpret/make-meaning from the data which is being presented to you?
    a. Will you use a particular coding scheme?
    b. Will you employ close reading to analyse thematic groups or general trends?
    c. Will you make use of word counts to understand dominant traits between the respondents?
    d. How might mind-maps or conflict maps help you to categorise data?
2. As a researcher within the field of PACS, what analytical frames might you make use of to look at any conflicts, latent or otherwise, that might be linked to LGBTIQ Youth Activism as presented in these transcripts?
    a. You may consider potential gender, generational, hierarchical or cultural differences between the participants.
    b. How might being a PACS researcher impact the way you make meaning out of these interviews, compared to researchers with different backgrounds?
    c. How might the results of these interpretations influence conflict resolution interventions and open space for transformative action?
3. How might the analysis/interpretation/meaning-making have changed if these interviews were carried out in an unstructured, or innovative/alternative manner?

Interpreting Interviews as Conflict Analysts

Folder Two: Data Analysis of an Unstructured Interview

Learning Format: Independent Learning

Congratulations! If you have reached this step in the process, it means that you have already designed and carried out interviews. However, don't celebrate just yet, as usually the final step includes as much work, or more, as all the previous steps. Atkinson (1998) says that "It is just as important to know what to do with what you have gotten as it is to have known how to get it in the first place" and we couldn't agree more!

In a non-ELA setting, you might be about ready to transcribe your interviews. Atkinson (1998) considers the recordings to be a *primary source*, and the transcripts to be a *secondary source*. The purpose of creating a transcript, is to create a clear data set from an otherwise complex and confusing amount of data. For example, a linguist might be recording every 'um', 'erm' and pause, which, let's face it, could take a while. Additionally in a non-ELA setting you would have already set parameters around your case study and would have identified the *who*, *what*, *when*, *where* of the case. This process shall help you better understand the *why*. For this ELA the case study is the LGBTQI+ community in Malta in the last decade.

I present you a collection of quotes from *The Narratives of Older Gay Men: The Intersection of Sexual Identity with Age* (Vella, 2013). In his dissertation research project within the field of psychology, Vella interviewed older gay men in Malta about their experiences. He asked them the following question, and later some more open-ended follow-up questions.

> Can you please tell me the story of how today as an older adult, you have come to experience your sexual identity, in the light of the physical, psychological as well as social context? (Vella, 2013, p. 17).

Your role as a PACS researcher is to use this data as a secondary source, and create a plan for how you would interpret it. You should be able to apply the information gained from the interview transcripts to both effectively and efficiently achieve potential research benefits.

References

Atkinson, R. (1998). *Qualitative Research Methods: The life story interview*. Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412986205

Vella, C. (2013). *The Narratives of Older Gay Men: The Intersection of Sexual Identity with Age.* (Higher Diploma in Psychology Dissertation, University of Malta, Malta).

Adapted from: The Narratives of Older Gay Men. (Vella, 2013)

George, 45, tourism industry, from Gozo:

For me, without knowing, deep down I wanted to be accepted, and being gay was a problem when it came to social inclusion. So at the time, you either you get married or you became a priest. What I am seeing as a positive thing, is that the government is going to … give rights in favour of gay people, which would automatically help change the heterosexual mentality. Which is what I had always strived for, and is something which I always wanted, and I am happy that something is going to happen …. It's a move forward. And it will get probability better.

You need to have a cultural programme, which would provide you with an activity which you may attend, should you feel lonely. This is something which in Malta I never found, which really angers me … I think it's shameful, 'cause the gay community is very big in Malta. If we speak about the church, it's not reaching its people and niether is the gay community.

Edward, 60, retired, commutes regularly to London:

I went to London I experimented; It was a time when I felt the freedom of there being away from my parents, my family and being in a big city like London. …being a homosexual you're not different or special than anyone else in society. I have a good group of friends of mine, they are heterosexuals there are maybe closeted homosexuals, but because you're a homosexual you don't go out and you say ohh I am glad to be gay. No you are part of society. … I believe that in society, if you want to be part of [it] you have to be part of society yourself. You mustn't make yourself someone special in society, or someone worse than society

with homosexuals there is always that little bit of loneliness. There is always that insecurity which is known with homosexuals as is with heterosexuals. … Erm but I think with homosexuals even when I talk to people with gay men, they always would say to me ooh you know we are going to finish up all by ourselves" "if it wasn't for sex, I would not have met this wonderful guy"… [when in a relationship] Fantasy, it's okay as long as you can keep it as a fantasy. The fantasy you can put it in a little cupboard or a little box you open it, bring it out you play with it and you put it back, but that's not yours, you hide it away.

I am going to die and not having a legacy in the way of a social terms of not leaving an heir to me that would always be a…. till the day I die. That being a homosexual I am not going to leave something to carry on my legacy…. "being the mentor for younger people… I feel that it's a duty of mine being an elder homosexual…

Alexander, 46, medical field, in a long-term relationship:

The intersection of sexual identity with age... is a sum of things... [meaning], sexual identity comes from many things ... wellbeing, how you feel ... if you surround yourself with good friends, if you work in a good environment, if you lived in a good environment. All these would contribute.

...you have your moods...of times when you feel very active and times when almost sex is impossible. All right, you have to understand that I have a lot of responsibilities erm I have a very full life. I have to cope up with two jobs erm I have to cope up with old parents you know, cope up with my partner. So even to have an active sexual life you also have to be in the right frame of mind. You have to be not tired. You don't have to be stressed out. And it's an important element ok, sex is important for both of us. [the] relationship with my partner is very important and works on that level. Erm so what I am looking is that I am sexually satisfied with my partner and ...I find a lot of support from him... although we are two very very different people I can say, and we argue a lot, at the end of the day I can see that genuinely...we love each other and we are a security to each other. ... gays ... have a tendency of being vain with themselves especially with how they look. Looks are very important for us ok because it is part of the attraction power... In the forties you become more cautious ... you begin to realise that smoking is not good. You know what is the right foods to eat ... that you push yourself into doing more exercise ... so that you can feel more physically attractive. ...and ...in other words keeping up with the peer pressures that society plays on you. Even my partner, its important how he looks.... You know when you have two good looking persons and feel good ... when you are young its very vital and very important. When you grow old it is important as well ... But the fact that you are already in a commitment and in a relationship I think the element will be different. If you are personally in your late forties and single, you feel that you still have to do your best especially if you have problems of hair loss alright and other things that your body is constantly changing. Maybe you're not coping up with that change.

I am very lucky to say that I have many gay couples as friends and my social life revolves around them... I feel very comfortable in their circles. I feel that I don't need to go beyond at this point. ... But obviously it's important to keep in touch with people who understand you, who can share the same views you can joke about the same thing and there is a certain comfort what I would call equated to a brotherhood.... at this age I am very surprised that I got on well with young gay men... I have been very protective towards my younger friends...like a big brother or father image... But I am very fascinated of younger gays who couple up at a good age ...and I feel so elated that I see things that maybe did not occur for me...so in a way I see it's like a continuation of my life through them.

Coding Exercise Option Two

Application Exercise

Please consider all or some of the following questions;

1. How will you analyse/interpret/make-meaning from the data which is being presented to you?
    a. Will you use a particular coding scheme?
    b. Will you employ close reading to analyse thematic groups or general trends?
    c. Will you make use of word counts to understand dominant traits between the respondents?
    d. Mapping systems etc...
2. As a researcher within the field of PACS, what analytical frames might you make use of to look at any conflicts, latent or otherwise, that might be linked to the experiences of Older Gay Men in Malta, as presented in these transcripts?
    a. How could you apply a structural or cultural analysis of conflicts?
    b. How might being a PACS researcher impact the way you make meaning out of these interviews, compared to researchers with different backgrounds?
    c. How might the results of these interpretations influence conflict resolution interventions?
3. How might the analysis/interpretation/meaning-making have changed if these interviews were carried out in a structured, or innovative/alternative manner?

Interpreting Interviews as Conflict Analysts

Folder Three: Data Analysis of an Alternative/Innovative Interview

Learning Format: Independent Learning

Congratulations! If you have reached this step in the process, it means that you have already designed and carried out interviews. However, don't celebrate just yet, as usually the final step includes as much work, or more, as all the previous steps. Atkinson (1998) says that "It is just as important to know what to do with what you have gotten as it is to have known how to get it in the first place" and we couldn't agree more!

In a non-ELA setting, you might be about ready to transcribe your interviews. Atkinson (1998) considers the recordings to be a *primary source*, and the transcripts to be a *secondary source*. The purpose of creating a transcript, is to create a clear data set from an otherwise complex and confusing amount of data. The time it takes to transcribe interviews might also depend on the interview methodology you have used for your research, and what the purpose of your research is. For example, a linguist might be recording every 'um', 'erm' and pause, which, let's face it, could take a while.

Transcribing alternative or innovative interviews might be a considerable challenge, depending on the format of the interview. If this interview methodology was chosen, it might be because what is most important to you as a researcher is that respondents are given as much agency as possible in the interview process. Depending on the constraints you have set for the interviews you might have different methods for transcription.

These three videos were created by participants in a week-long workshop which explored the impact of being a volunteer in youth organisations. Your role as a PACS researcher is to use this data as a secondary source, and create a plan for how you transcribe and interpret it. You should be able to apply the information gained from the interviews to both effectively and efficiently achieve potential research benefits.

References

Atkinson, R. (1998). *Qualitative Research Methods: The life story interview*. Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412986205

Betrian Fatjó, J. (2015). *And then the wind.* [Video file]. European Youth Forum. Retrieved from https://vimeo.com/126269329

Buch, E. (2015). *Belonging*. [Video file]. European Youth Forum. Retrieved from https://vimeo.com/126270292

Medne, L. (2015). *C'est la vie.* [Video file]. European Youth Forum. Retrieved from https://vimeo.com/127717390

Coding Exercise Option Three

Application Exercise

Please consider all or some of the following questions;

1. What are the challenges you identify in 'transcribing' this data?
    a. Is it possible to critically review this data, or create clear datasets for analysis?
    b. What other research methodologies might you apply to help you make sense of the data?
2. How will you analyse/interpret/make-meaning from the data which is being presented to you?
    a. What is the impact of the visual and verbal elements?
    b. Will you use a particular coding scheme?
    c. Will you employ close reading to analyse thematic groups or general trends in the narratives?
3. As a researcher within the field of PACS, what analytical frames might you make use of to look at any conflicts related to involvement in youth organisations?
    a. What conflict analysis lenses might you apply?
    b. How might being a PACS researcher impact the way you make meaning out of these interviews, compared to researchers with different backgrounds?
    c. How might the results of these interpretations influence conflict resolution interventions and open space for transformative action?
4. How might the analysis/interpretation/meaning-making have changed if these interviews were carried out in a structured, semi-structured, or unstructured manner?

Concluding Reflection

This dissertation has produced both soft and hard outcomes. The tangible being the ELA and syllabus, and the soft being my increased confidence and knowhow to facilitate a critical education praxis in a classroom. Together the hard and soft outcomes successfully consider the main research question for this dissertation - "how do we use critical peace education praxis to teach peace and conflict studies students about sexual and gender based violence?"

The syllabus and ELA are the hard outcomes of a critical reflexive action research process. Together they provide tangible material that could be used to support the implementation of a PACS course on sexual and gender-based violence. The syllabus communicates to students the desire to foster learning through critical peace pedagogy and facilitate a co-creation of knowledge between students and teachers. The resources -readings and activities- directly challenge an incomplete framing of SGBV by offering both personal and structural considerations of SGBV. The mindfulness practices and hands on training bridge theory to practice and nurture a holistic approach to engaging with the examination of the conflict complexities that perpetuate SGBV.

The experiential learning activity (ELA) provided, is an additional tangible outcome of this dissertation. By investigating conflicts on campus, this ELA models a critical praxis which looks to "emphasize that **anchoring [...] learning process in local meanings and realities** offers the best way of enabling student agency, democratic participation, and social action as a necessary outcome of the peace education endeavor **[emphasis added]**" (Bajaj, 2015, p. 155). This ELA provides space for small group and class wide dialogue. Bajaj (2015, p. 155) emphasises this component of experiential learning by stating "critical peace educators hold

that teachers [and students as part of a learning community] must **engage in critical self-reflection about their positionality and role in the educational process [emphasis added].**" In considering the lessons from Bajaj (2015) as well as those gained from the critical reflection in chapter four, this syllabus incorporates an ELA around the methodologies needed to engage with gendered conflict on campus. This contributes to a need for a critical peace education praxis to be maintained throughout the course. The focus of the ELA on the violent narratives that perpetuate conflict on campus also directly speaks to the aforementioned gap in PACS and peace education scholarship and curriculum that fails to consider the lived SGBV experiences of the LGBTQ+ community in education.

The soft outcomes from employing a CRAR to explore *how to teach peace and conflict studies students about sexual and gender-based violence?* are exhibited within myself. Through this process I have undoubtedly grown as a teacher, and have learned how to foster a critical class that acknowledges the beauty of an academic discipline while also challenging harmful biases in the field's scholarship and curriculum. Additionally, I have come face to face with my own privileges and bias, and through CRAR was afforded space to learn from the harms these privileges and biases have instilled in my own teaching practices and found new ways of approaching education.

For example, this process has forced me to consider the importance of an intersectional approach to teaching as an effort to foster anti-racist and decolonial classrooms, as well as nurture an environment for a curriculum to expand and adapt to the needs and knowledge of a classroom in real time. Additionally, in considering my own anxieties as a student, I had the opportunity to consider how this struggle could be used to nurture classroom pedagogy and

foster peer to peer learning environments within a class. This is not a comprehensive list of the soft outcomes, as I am sure that the full impact of this reflexive process on my own praxis will continue to reveal itself throughout my life in the classroom.

Moving forward, the following and final chapter, reviews the process of yielding these results and further explores the structural and personal limitations of this course.

Reader Response Questions:

1. What voices or experiences have been left out of these course materials and what praxis would rectify this gap in the classroom in real time?
2. What additional training and mindfulness practices would enhance this class?
3. How may a different methodology have yielded different results?

REVIEW & LIMITATIONS

The nuances of sexual and gender-based violence (SGBV) are significantly overlooked in Peace and Conflict Studies (PACS) theory and practice. The incomplete framing of SGBV in PACS scholarship and curriculum effectually limits data analysis (Davies and True, 2015), misleads intervention suggestions (Confortini, 2006, p. 349), weds womanhood and victimhood (Garcia Gonzalez, 2016, p. 1), erases the lived experiences of SGBV in peace education scholarship (Mizzi, 2010, p. 1), and asserts colonial voice by reinscribing the gender binary (McLeod and O'Reilly, 2019). To remedy this, PACS scholars and educators must actively combat the academic erasure of SGBV in scholarship and curriculum, and question how to use a critical peace education practice to teach PACS students about sexual and gender-based violence. By reflecting on the lived experiences of a PACS education, this dissertation uses autoethnography and critical active research to aid in the development of a course on SGBV. Through this methodology the operationalization of a critical peace education praxis is considered, context for the course is explored, and tangible content is curated. Together, praxis, context, and content result in a holistic consideration of how to teach PACS students about SGBV. The concluding discussion will briefly summarize and explore the limitations of the various outcomes of each part of this process - the praxis, the context, and the content. Following this review this dissertation concludes by offering suggestions for future research.

The chapter, *A Critical Reflection: A Journey From PACS Student To PACS Teacher-Student* exhibits the embarkment of finding a critical peace education praxis of my own. This journey

used theoretical works and personal experiences to examine and advance a critical praxis needed to teach PACS students about sexual and gender-based violence. This examination is structured around the five core stages of a critical peace education praxis- 1) raising consciousness through dialogue, 2) imagining non-violent alternatives, 3) providing specific modes of empowerment, 4) transformative action, and 5) reflection and re-engagement. As the reflection moved through the various stages, suggestions for operationalization became richer and deeper and nurtured a maturing praxis. As a result this chapter provided the pedagogical knowhow to mindfully consider how to contextualize a PACS class on SGBV, as offspring from this reflection began to sprout in the subsequent chapters.

The success of this reflection, although worthy of celebration, was not without limitation. The limitations of this chapter were the personal demands of reflection, necessitating honest reveal of learning experiences and challenges, and disclosure on the good and the bad within my PACS education. This use of personal experience as data to contend with challenges the normative writing style of academia and thus this reflection brought with it a constant hankering to reserve disclosure. This resistance to reveal the more explicit examples of sexism and racism in PACS classrooms has restricted the reflective process of this dissertation as well as limits the full capacity of this conclusion to consider the benefits of this chapter. There is no way of knowing for sure, but this fear of going against the grain and disclosing controversial classroom experiences, may have directly limited the capacity of this chapter to fully examine and advance the development of the peace education praxis needed to teach PACS students about the complexities of SGBV.

The chapter, *Reflexive Dialogue: Contextualizing Content for PACS Curriculum Design*, presents an intimate dialogue between my student-self, Bonnie, and my teacher-self, Cooper. This approach models the beauty in teacher-student co-creation of knowledge. The outcomes of this chapter are the intersectional and practical considerations of materials for course content. In challenging my own biases through reflexivity, these outcomes reveal the importance of implementing a horizontal learning community that works together to construct a course from inception to implementation.

The limitations of this approach are the lack of voices engaged in the dialogue. Although creative writing affords esthetic opportunities to advance critical consideration of alternative voices, a dialogue that expanded beyond the self would have allowed for additional input. The addition of voices, when mindfully facilitated, can always advance the co-creation of knowledge. For this course, a more expansive dialogue would have agreeably strengthened the ability for dialogue to contextualize the course and reduce the risk of evading nuances needed to fully examine and redress SGBV.

The chapter *Cumulative Syllabus And Course Materials* provides tangible content to be used in teaching PACS scholars about sexual and gender-based violence. These tangible outcomes are an original and complete syllabus and experiential learning activity. These materials reflect a critical and intersectional approach to a peace education praxis and offer an expansive list of PACS foundational readings and companion case studies. This syllabus offers material for an entire semester with classes meeting two times a week. Each week has a specific theme that was directly influenced by the praxis and context reflexive inquiries. Together the process and materials communicated in the syllabus and supplemental materials

directly answer the main question, *how can we teach peace and conflict studies students about sexual and gender-based violence?* This question is essential to ask as it challenges the perpetuation of SGBV nuance erasure in PACS curriculum and scholarship. The approach to arriving at these results not only produced the following content, but also had direct influence on my journey to establish a critical peace education praxis of my own.

These materials were not implemented in a class, and as a result this chapter is limited by the untested nature of these materials. If these materials were implemented in a classroom prior to their reveal in the dissertation, the credibility of the materials' function would be enhanced. Nevertheless, the extensive thought and holistic approach to curation of content leverages the consideration of implementing these materials in a PACS classroom.

This dissertation has touched upon various areas of peace and conflict studies scholarship, from critical peace education (including syllabus and curriculum design) to the incomplete theoretical frameworks which are used to analyze sexual and gender-based violence. Future peace and conflict studies research can seek to deepen studies in both areas. By, for example looking at ways to increase the competencies of critical peace education and employing these competencies in classes that look to operationalize a critical peace education praxis broadly, and in regards to this dissertation more specifically, classes on SGBV. Future research should also continue to consider the erasure of the personal and exploitive nuances of SGBV and populate PACS field with additional case-studies that offer appreciation for the social-biological dimensions of SGBV. Lastly, the theoretical foundations of PACS should continue to be reevaluated within a gendered lens and these advanced theories should be

consistently offered in companionship with the traditional introductory materials of a PACS curriculum.

REFERENCES

Akashi. Y. (1995) The Use of Force in a United Nations Peace-Keeping Operation: Lessons Learnt from the Safe Areas Mandate. https://ir.lawnet.fordham.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=2223&context=ilj

Amnesty International. "Chapter 1: Introduction." Maze of Injustice: The Failure to Protect Indigenous Women from Sexual Violence in the USA. New York: Amnesty International, 2007. 1-10. PDF.

Andreas, P. (2004). The Clandestine Political Economy of War and Peace in Bosnia. *International Studies Quarterly*, *48*(1), 29–52. https://doi.org/10.1111/j.0020-8833.2004.00290.x

Atkinson, R. (1998). *Qualitative Research Methods: The life story interview*. Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781412986205

Bajaj, M. (2015). "Pedagogies of resistance" and critical peace education praxis. *Journal of Peace Education*, 12(2), 154–166.

Bajaj, M. (2019). Conceptualising critical peace education for conflict settings.

Barash, D. P., and Webel, C. (2018) "Peace Studies, Peace Education, and Peace Research." In *Peace & Conflict Studie*s, 4th ed., 23–40. SAGE Publications, Inc.

Bartnett, P.E. (1997). Figurations of Rape and the Supernatural in Beloved. *PMLA : Publications of the Modern Language Association of America*, *112*(3), 418–427. https://doi.org/10.2307/462950

Berbary, L., & Guzman, C. (2018). We Exist: Combating Erasure Through Creative Analytic Comix about Bisexuality. Qualitative Inquiry, 24(7), 478–498. https://doi.org/10.1177/1077800417735628

Best, J. (2011, Spring). *PCE205 Maintaining the Status Quo: Power and Privilege in the United States* [Course syllabus]. Goucher College.

Betrian Fatjó, J. (2015). *And then the wind.* [Video file]. European Youth Forum. Retrieved from https://vimeo.com/126269329

Bharat, S., Mahapatra, B., Roy, S., & Saggurti, N. (2013). Are female sex workers able to negotiate condom use with male clients? The case of mobile FSWs in four high HIV prevalence states of India. PloS one, 8(6), e68043

Biton, Y., & Salomon, G. (2006). Peace in the eyes of Israeli and Palestinian youths: Effects of collective narratives and peace education program. *Journal of Peace Research*, 43(2), 167-180.

Bravin, J. (2020, June 15). *Supreme Court Rules for Gay and Transgender Rights in the Workplace*. WSJ. Retrieved from https://www.wsj.com/articles/supreme-court-rules-for-gay-rights-in-the-workplace-11592230310

Brown, A. M. (2019). *Pleasure activism: The politics of feeling good*.

Brown, C., & Mauger, B. (2019). *Free Cyntoia: My search for redemption in the American prison system*.

Bubar, R. (2013). Decolonizing Sexual Violence: Professional Indigenous Women Shape the Research. *International Review of Qualitative Research*, *6*(4), 526–543. https://doi.org/10.1525/irqr.2013.6.4.526

Buch, E. (2015). *Belonging.* [Video file]. European Youth Forum. Retrieved from https://vimeo.com/126270292

Butler, J. (1990). *Gender trouble : feminism and the subversion of identity* . Routledge.

Castaniere, B., and Farrugia, K. (2018). *LGBTIQ Youth Activism: The Past and the Present.* MGRM.

Cobb, S. (2013). *Speaking of Violence: The Politics and Poetics of Narrative in Conflict Resolution*. Oxford University Press.

Cole, S. F., Eisner, A., Gregory, M., & Ristuccia, J. (2013). Helping traumatized children learn: Creating and advocating for trauma-sensitive schools. Massachusetts Advocates for Children.

Collier, P. (2000) Economic Causes of Civil Conflict and Their Implications for Policy, Economics of Crime and Violence. Paper. World Bank. Washington DC

Collier, P. and Hoeffler, A. (2004). "Greed and grievance in civil war," *Oxford Economic Papers,* Oxford University Press, vol. 56(4), pages 563-595.

Confortini, C. C. (2006). Galtung, violence, and gender: The case for a peace studies/feminism alliance. Peace & Change, 31(3), 333-367.

Cooper, B. (2019a). *Final Exam* (pp. 1-8). CONF 600 Foundations of Conflict Analysis and Resolution. Carter School for Peace and Conflict Resolution. George Mason University: unpublished essay.

Cooper, B. (2019b). *The Negotiation Process: A look at How Sonagachi Project Members Negotiate Condom Use with Clients.* DST 5205 Negotiation. Centre for the Study and Practice of Conflict Resolution. University of Malta: unpublished essay.

Cooper, B. and Tolu, M. (2020). *ELA: Interviews & Conflict Analysis.* CONF 610 Conflict Inquiry. Carter School for Peace and Conflict Resolution. George Mason University: unpublished ELA materials.

Cooper, B. and Tolu, M. (2020). *The Interdependence of Peacekeeping and Clandestine War Economies: Bosnia, from 1992 to today*. DST 5209 Economic Issues and Conflict. Centre for the Study and Practice of Conflict Resolution. University of Malta: unpublished presentation and results of mind-mapping.

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. u. Chi. Legal f., 139.

Davies, S. & True, J. (2015). Reframing conflict-related sexual and gender-based violence: Bringing gender analysis back in. Security Dialogue. 46. 10.1177/0967010615601389.

Eriksson Baaz, M. & Stern, M. (2018) Curious erasures: the sexual in wartime sexual violence, International Feminist Journal of Politics, 20:3, 295-314, DOI: 10.1080/14616742.2018.1459197

Fisher, R., Ury, W., & Patton, B. (2011). Getting to Yes: Negotiating Agreement Without Giving In. 3rd ed., rev. ed. New York: Penguin.

Freire, P. (2000). Pedagogy of the oppressed. 30th anniversary ed. New York: Continuum.

Galtung, J. (1969). Violence, Peace, and Peace Research. *Journal of Peace Research, 6 (3), 167-191.* 10.1177/002234336900600301.

Galtung, J. (1983). Peace education: Learning to hate war, love peace, and to do something about it. International Review of Education. 29. 281-287. 10.1007/BF00597972.

Galtung, J. (1990). Cultural violence. *Journal of peace research*, *27*(3), 291-305.

Galtung, J., & Fischer, D. (2013a). Johan Galtung: Pioneer of Peace Research. In Johan Galtung (Vol. 5). Springer Berlin / Heidelberg.

Galtung, J., & Fischer, D. (2013b). Positive and Negative Peace. 10.1007/978-3-642-32481-9_17.

García González, A. (2016). Feminist Perspectives on Peacebuilding and Reconcilitation.

Ghose, T., Swendeman, D., George, S., & Chowdhury, D. (2008). Mobilizing collective identity to reduce HIV risk among sex workers in Sonagachi, India: the boundaries, consciousness, negotiation framework. *Social science & medicine*, *67*(2), 311-320.

Gil, D. G. (1999). Understanding and overcoming social-structural violence. *Contemporary Justice Review*, *2*(1), 23-35.

Gurr, T. (1971). *Why men rebel* (lst Princeton paperback ed.). Published for the Center of International Studies, Princeton University [by] Princeton University Press.

Gur Ze'ev, I. (2001). "Philosophy of Peace Education in a Postmodern Era." *Educational Theory* 51: 315–336.

Hampton, M. D., & Lieggi, M. (2020). Commercial Sexual Exploitation of Youth in the United States- A Qualitative Systematic Review.

Hines, S. (2020). Sex wars and (trans) gender panics: Identity and body politics in contemporary UK feminism. *The Sociological Review*, *68*(4), 699–717. https://doi.org/10.1177/0038026120934684

hooks, b. (1994). Teaching to transgress : education as the practice of freedom. Routledge.

hooks, b. (1981). Ain't I a woman : Black women and feminism. New York. Routledge, Taylor & Francis Group.

Hopper, A. (2012, Spring). *PCE305 Peace and Rewriting Race* [Course syllabus]. Goucher College.

Hopper, A. (2013, Fall). *PCE242 Peace Practice: Transformation of Self and World* [Course syllabus]. Goucher College.

Horvitz, D. (2000). Literary Trauma: Sadism, Memory, and Sexual Violence in American Women's Fiction. New York: State University of New York Press.

Hughes, S. and Pennington, J. (2017). The possibility of autoethnography as critically reflexive action research. In Hughes, S., & Pennington, J. *autoethnography* (pp. 144-167). Thousand Oaks, CA: SAGE Publications, Inc doi: 10.4135/9781483398594

Human Rights Campaign (2019). A National Epidemic: Fatal Anti-Transgender Violence in the United States in 2019. Retrieved from https://www.hrc.org/resources/a-national-epidemic-fatal-anti-trans-violence-in-the-united-states-in-2019

Indigenous Kinship Collective. (n.d.). *MMIWGT2S*. Retrieved 9 September 2020, from https://indigenouskinshipcollective.com/mmiwgt2s

Jenkins, T. (2016). Transformative Peace Pedagogy : Fostering a Reflective , Critical , and Inclusive Praxis for Peace Studies.

Jennings, K. M. and Nikolić-Ristanović, V. (2009). UN Peacekeeping Economies and Local Sex Industries: Connections and Implications. MICROCON Research Working Paper 17, Brighton: MICROCON. https://www.fafo.no/images/pub/eksterne/Final_MicroCon_paper_Jennings_Nikolic.pdf

Jeong, H.W. (2010). Conflict Management and Resolution. London: Routledge, https://doi-org.mutex.gmu.edu/10.4324/9780203864975

Jimmy and Rosalynn Carter School of Peace and Conflict Studies at George Mason University. (2020). *Dean's Office | Carter School for Peace and Conflict Resolution*. https://carterschool.gmu.edu/about/deans-office

Kaldor, M. (1999). Bosnia-Herzegovina: A Case Study of a New War [in] New and old wars: Organized violence in a global era. In M. Kaldor (Ed.), New and old wars: Organized violence in a global era (pp. 31–68). Polity Press. http://readinglists.exeter.ac.uk/ssis/politics/POLM051/POLM051_26_cv.pdf

Kappler, S. & Lemay-Hébert, N. (2019) From power-blind binaries to the intersectionality of peace: connecting feminism and critical peace and conflict studies, Peacebuilding, 7:2, 160-177, DOI: 10.1080/21647259.2019.1588456

Kearney, D., & Wagner, C. (2008). *The Black Automaton*. Albany, NY: Fence Books.

Kennedy, A. (2017) CSEC Fast Facts. *Center for Crime and Justice Policy*

Kennedy, M. A., Klein, C., Bristowe, J. T., Cooper, B. S., & Yuille, J. C. (2007). Routes of recruitment: Pimps' techniques and other circumstances that lead to street prostitution. *Journal of Aggression, Maltreatment & Trauma*, *15*(2), 1-19.

Kester, K. (2019). Reproducing peace? A CRT analysis of Whiteness in the curriculum and teaching at a University of The UN. *Teaching in Higher Education*, *24*(2), 212–230. https://doi.org/10.1080/13562517.2018.1476339

Kester, K., and Cremin, H. (2017). “Peace Education and Peace Education Research: Toward a Concept of Poststructural Violence and Second-Order Reflexivity.” *Educational Philosophy and Theory* 49: 1415–1427. doi: 10.1080/00131857.2017.1313715

Korman, R. (2014). The Tutsi body in the 1994 genocide: Ideology, physical destruction, and memory”. In Anstett É & Dreyfus J. (Eds.), *Destruction and Human Remains: Disposal and Concealment in Genocide and Mass Violence* (pp. 226-242). Manchester: Manchester University Press. Retrieved from http://www.jstor.org.mutex.gmu.edu/stable/j.ctt1wn0s3n.14

Love, B. L. (2019). We Want to Do More Than Survive : Abolitionist Teaching and the Pursuit of Educational Freedom. Beacon Press.

Lederach, J. P. (1997). Building peace: sustainable reconciliation in divided societies. United States Institute of Peace Press.

Lederach, J. P. (2003). The little book of conflict transformation. Intercourse, PA: Good Books.

Marker, S. (2003) "Unmet Human Needs." *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: August 2003 <http://www.beyondintractability.org/essay/human-needs>

Medne, L. (2015). *C’est la vie.* [Video file]. European Youth Forum. Retrieved from https://vimeo.com/127717390

Menaker, T. A., & Franklin, C. A. (2013). Commercially Sexually Exploited Girls and Participant Perceptions of Blameworthiness- Examining the Effects of Victimization History and Race Disclosure. Journal of Interpersonal Violence, 28(10), 2024–2051

McKay, S, (2004). Chapter 7 Women, Human Security, and Peace-building: A Feminist Analysis. In *Conflict and Human Security: A Search for New Approaches of Peace-building.* IPSHU English Research Report Series (19).

McLeod, L., & O'Reilly, M. (2019). Critical peace and conflict studies: feminist interventions. *Peacebuilding*, *7*(2), 127–145. https://doi.org/10.1080/21647259.2019.1588457

Mirk, S. (2018, October 29). *Welcome to the Worst State for Women*. The Nib. https://thenib.com/welcome-to-the-worst-state-for-women/

Mizzi, R. (2010). Let's get this straightened out: finding a place and presence for sexual/gender identity‐difference in peace education, Journal of Peace Education, 7:2, 139-156, DOI: 10.1080/17400201.2010.498996

Musser, A. J. (2016). Queering Sugar: Kara Walker's Sugar Sphinx and the Intractability of Black Female Sexuality. *Signs: Journal of Women in Culture & Society*, *42*(1), 153–174. https://doi-org.mutex.gmu.edu/10.1086/686756

Nagar, R., & Swarr, A. L. (2010). *Critical transnational feminist praxis*. Albany: State University of New York Press.

Nikolić-Ristanović, V. (2003). Sex Trafficking: The Impact of War, Militarism and

Globalization in Eastern Europe. University of Michigan, Ann Arbor: Michigan Feminist Studies. https://quod.lib.umich.edu/cgi/t/text/text-idx?cc=mfsfront;c=mfs;c=mfsfront;idno=ark5583.0017.001;g=mfsg;rgn=main;view=text;xc=1

NIWRC. (2020). Retrieved September 11, 2020, from https://www.niwrc.org/content/coalition-stop-violence-against-native-women

Pryer, A. (2009). Cat Got Your Tongue? Escaping Narrative Erasure In Academe Educational Insights, 13(3). http://www.ccfi.educ.ubc.ca/publication/insights/v13n03/articles/pryer/index.html

Pugh, M., Cooper, N.D., & Goodhand, J. (2004). War Economies in a Regional Context: Challenges of Transformation (pp. 144-194)

Reed, R.R. (2007) "The Restorative Power of Sound: A Case for Communal Catharsis in Toni Morrison's Beloved." Journal of Feminist Studies in Religion 23.1

Ross, M. H. (2013). The politics of memory and peacebuilding. In *Routledge Handbook of Peacebuilding* (pp. 106-116). Routledge.

Sargent, A. (2017, November 12). Kara Walker Showed Me the Horror of American Life. Retrieved September 08, 2020, from https://www.vice.com/en_us/article/59ywgz/kara-walker-showed-me-the-horror-of-american-life

Sarkar, J. & Basu, I. & Rotheram-Borus, M. & Newman, P. (2004). The Sonagachi Project: A Sustainable Community Intervention Program. AIDS education and prevention : official publication of the International Society for AIDS Education. 16. 405-14. 10.1521/aeap.16.5.405.48734.

Sarkar, K., Bal, B., Mukherjee, R., Chakraborty, S., Saha, S., Ghosh, A., & Parsons, S. (2008). Sex-trafficking, Violence, Negotiating Skill, and HIV Infection in Brothel-based Sex Workers of Eastern India, Adjoining Nepal, Bhutan, and Bangladesh. *Journal of Health, Population, and Nutrition, 26*(2), 223-231. Retrieved from www.jstor.org/stable/23499494

Scarry, E. (1985). Introduction. In *The body in pain: The making and unmaking of the world.* (pp.3-26) New York: Oxford University Press.

Schirch, L., & Campt, D. W. (2007). *The little book of dialogue for difficult subjects: A practical, hands-on guide*.

Scott, J. C. (1990). Domination and the arts of resistance: Hidden transcripts. New Haven: Yale University Press.

Selbin, E. (2010). *Revolution, rebellion, resistance: The power of story*. London: Zed.

Sharoni, S. (2010, March 1). *Conflict Resolution: Feminist Perspectives*. Oxford Research Encyclopedia of International Studies. https://oxfordre.com/internationalstudies/view/10.1093/acrefore/9780190846626.001.0001/acrefore-9780190846626-e-130

Shedd, J, & Dwyer, L. (2019, Fall). *CONF600 Foundations of Conflict Analysis and Resolution* [Course syllabus]. George Mason University.

Smith, A. (2005). Sexual Violence as a Tool of Genocide. Conquest: Sexual Violence and American Indian Genocide. Cambridge: South End Press. Print.

Snyder, A. (2011). Developing Refugee Peacebuilding Capacity Women in Exile on the Thai/Burmese Border. In T. Mattyók, J. Senehi, & S. Byrne (Eds.), *Critical Issues in Peace and Conflict Studies: Theory, Practice and Pedagogy* (pp. 177–198). Lexington Books.

Sorcha, G. and Brigley Thompson, Z. (2010) Introduction: Feminism without Borders: The Potentials and Pitfalls of Retheorizing Rape. In Feminism, Literature and Rape Narratives (pp. 23–44). Routledge. https://doi.org/10.4324/9780203479735-7

Stern, M (2019). Courageously critiquing sexual violence: responding to the 2018 Nobel Peace Prize, *International Affairs*, Volume 95, Issue 6, November 2019, Pages 1235–1249, https://doi.org/10.1093/ia/iiz105

Swendeman, D., Basu, I., Das, S., Jana, S., & Rotheram-Borus, M. J. (2009). Empowering sex workers in India to reduce vulnerability to HIV and sexually transmitted diseases. Social science & medicine, 69(8), 1157-1166.

Taggart, T., Ellen, J., & Arrington-Sanders, R. (2017). Young African American male-male relationships: Experiences, expectations, and condom use. Journal of LGBT Youth, 14(4), 380–392. https://doi.org/10.1080/19361653.2017.1326869

UNICEF (2011). The Situation of Palestinian Children in The Occupied Palestinian Territory, Jordan, Syria and Lebanon: An assessment based on the Convention on the Rights of the Child. Retrieved from https://www.unicef.org/oPt/PALESTINIAN_SITAN-final.pdf

United Nations. (2019, March). *Conflict Related Sexual Violence: Report of the United Nations Secretary-General* (S/2019/280). https://www.un.org/sexualviolenceinconflict/wp-content/uploads/2019/04/report/s-2019-280/Annual-report-2018.pdf

United Nations Peacekeeping. (n.d.). *Women in peacekeeping*. https://peacekeeping.un.org/en/women-peacekeeping

Vella, C. (2013). *The Narratives of Older Gay Men: The Intersection of Sexual Identity with Age.* (Higher Diploma in Psychology Dissertation, University of Malta, Malta).

Volkan, V. D. (2001). Transgenerational Transmissions and Chosen Traumas: An Aspect of Large-Group Identity. *Group Analysis*, *34*(1), 79–97. https://doi.org/10.1177/05333160122077730

Wahyudin, D. (2018). Peace education curriculum in the context of Education Sustainable Development (ESD). *Journal of Sustainable Development Education and Research*, *2*(1), 21-32.

Wallace, D. F., & Kenyon College. (2009). This is water: Some thoughts, delivered on a significant occasion about living a compassionate life. New York: Little, Brown.

Zembylas, M. (2007). The Politics of Trauma: Empathy, Reconciliation and Peace Education. *Journal of Peace Education*, 4(2), 207-224.

Zembylas, M. (2013). Critical Pedagogy and Emotion: Working through "troubled knowledge" in posttraumatic contexts. Critical Studies in Education, 54(2), 176–189. https://doi.org/10.1080/17508487.2012.743468

Zembylas, M., & Bekerman, Z. (2013). Peace education in the present: dismantling and reconstructing some fundamental theoretical premises. *Journal of Peace Education*, *10*(2), 197–214. https://doi.org/10.1080/17400201.2013.790253